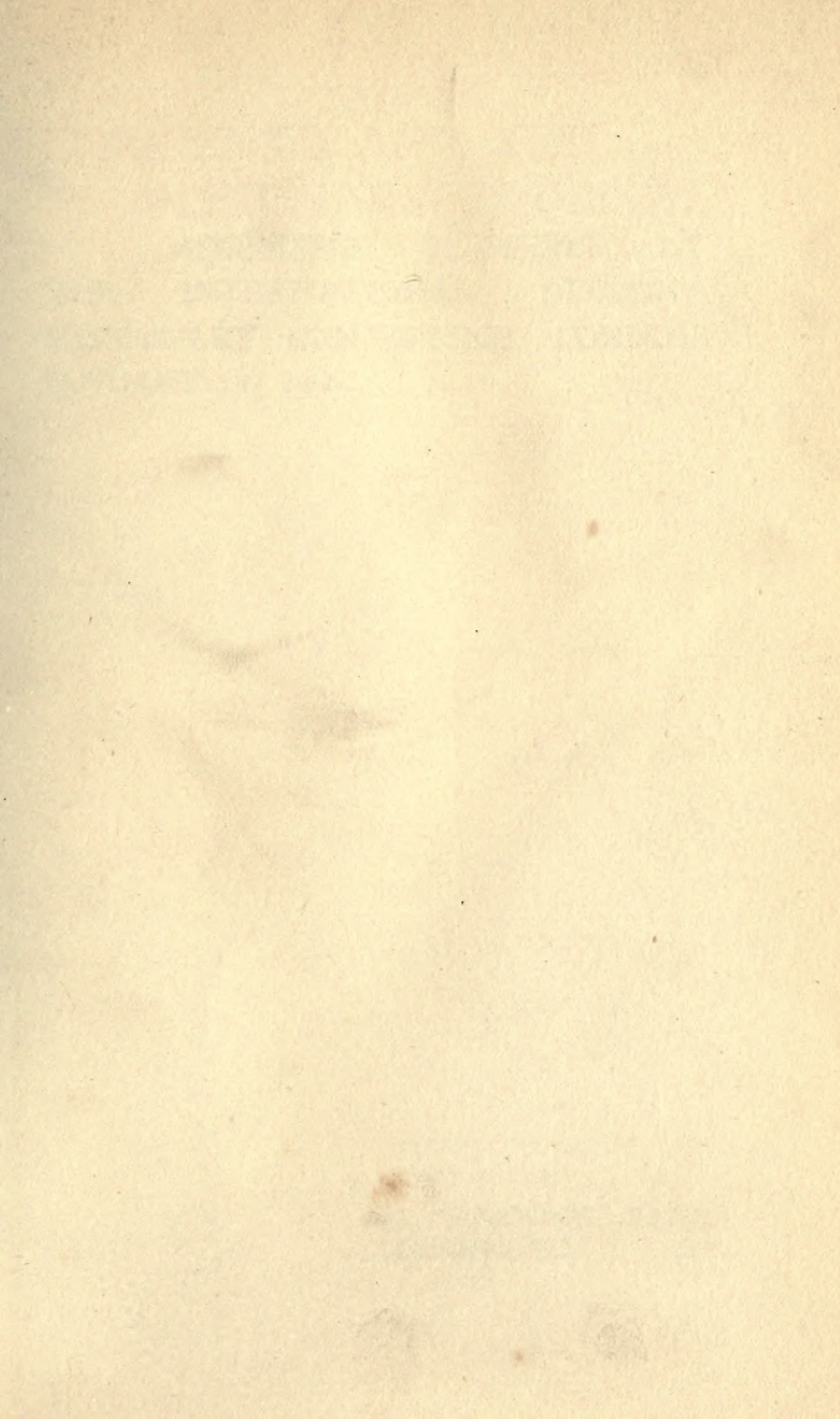


STUDENTS
AND THE
MISSIONARY
PROBLEM.



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STUDENTS AND THE . . MISSIONARY PROBLEM.

ADDRESSES DELIVERED AT
THE INTERNATIONAL STUDENT
MISSIONARY CONFERENCE, LONDON,
JANUARY 2-6, 1900

STUDENT VOLUNTEER
MISSIONARY UNION,

22, WARWICK LANE,
LONDON, E.C. . . 1900.

THE INTERNATIONAL STUDENT
MINISTRY CONFERENCE
ADDRESS DELIVERED AT
JANUARY 1900

THE INTERNATIONAL STUDENT
MINISTRY CONFERENCE
JANUARY 1900

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A Call to Prayer.

Remember in Daily Prayer the Second International Conference of the Student Volunteer Missionary Union, to be held in London, January 2 to 6, 1900.

1. Pray for the Speakers, that they may come in the spirit of prayer, and with messages from God.
2. Pray for the Student Secretaries, and Committees, and all in whose hands lie the preparations for, and the conduct of, the Conference, that in all things Christ may have the pre-eminence.
3. Pray for the Travelling Secretaries as they prepare the way in the Colleges that they may be in sympathy with the mind of Christ.
4. Pray for the Delegates, that they may be ready to recognise and to obey the voice of God, and may return to their Colleges in the power of the Spirit.
5. Pray that the Holy Spirit may use this Conference to hasten the Evangelisation of the World in this Generation.

I in them and Thou in Me, that they may be perfected into One, that the World may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

Introductory.

FOUR years ago there met in Liverpool a memorable gathering of seven hundred students, the largest and most representative student meeting ever held in Europe. It was the first International Conference of the Student Volunteer Missionary Union. That Conference by its far-reaching results demonstrated the permanent value of such gatherings. But a new generation of students had arisen; the time seemed to have come for another Conference at which the great principles underlying missionary work might be presented to another representative body of students, and through which men and women might be led to consider their personal relation as servants of Christ to the work, whether at home or abroad, which He has entrusted to His Church.

The preparation extended over several months. From the very beginning a large place was given to prayer. For it is not to a sudden wave of enthusiasm sweeping through a great multitude that the spiritual results of Conferences like these have been due, but to the faith in God that, "desiring great things greatly," asked them from the Almighty One, not once or twice, but daily and for many days. A call to prayer was sent to every British 'sailed Volunteer' and distributed, through the World's Student Christian Federation, among the students of other lands. Continual intercession was also made in this country. Difficulties, in spite of the generous and continued help of many friends, seemed at one time insuperable, but, as a result of this prayerful preparation, some fourteen hundred students, representing four-and-twenty countries, assembled at the Conference, together with two hundred and thirty-six missionaries and representatives of missionary societies and over fifty professors and college lecturers. When 1900 dawned, the funds in hand were exactly enough to meet the expenses, and hospitality had been provided for every delegate.

The Conference, prepared for by prayer, was conducted in the same spirit. There was much of information, counsel, discussion and appeal to be packed into the compass of five brief days, but each morning began with an unhurried meeting for intercession and waiting upon God. The hush during the two minutes of silent prayer which preceded many of the large meetings indicated the prevailing note of reverent expectation. The motto chosen for the Conference—"He ever liveth"—reminded us of Him to Whose all-powerful intercession our feeble prayers were linked, and of Whose presence with us we were assured.

A striking feature of the Conference was its international character. One in every seven or eight students was a "foreign delegate," though racial distinctions were lost sight of in the unifying purpose of the gathering. Shields inscribed with the names, each in its own language, of the eleven national, student movements which form the Federation, hung round the walls. The flags of all the nations were grouped between the windows. Across the organ were the words:-- "*Ut omnes unum sint.*" The opportunity of meeting face to face with student leaders in other lands was counted a great privilege by the British delegates. The intercourse with our brothers and sisters in Christ among the students of other nations has made the Federation a deeper reality to many. Such interchange of knowledge and experience must result in more real sympathy and prayer, and tend to promote the true unity of the Universal Church.

Another notable feature was the unity running through the addresses, although the speakers represented such widely different schools of thought. The principle which had guided their selection was that of the relation of each to the subject to be considered. This unity of thought was a striking manifestation of that Spirit Whose it is to exalt Christ, for minor differences sank into the background, and in all things He had the pre-eminence.

The addresses delivered at the Conference will be found reported in full in the following pages. The programme had been carefully thought out and had a logical sequence. The first subject considered was the inadequacy of non-Christian religions to meet the need of the world. Then followed a survey of that need as a whole, and, in the sectional meetings,

in greater detail; the duty of the Church in relation to it; what she has done up to the present to meet it; what should be her aim as expressed in the Watchword:—"The Evangelisation of the World in this Generation,"—with its scriptural basis; practical considerations as to the relation of money, of thought and of missionary study to this primary work of the Church; and lastly, advice as to the preparation necessary—physical, mental and spiritual. In the afternoons simultaneous sectional meetings were held, divided on Wednesday as to mission fields, on Thursday as to methods of work. On Friday some twenty meetings were arranged by as many missionary societies, each student being thus enabled to come into touch with the society of his own denomination. Other meetings were—one on Thursday morning for professors and lecturers, and one on the same afternoon for theological students. An opportunity was afforded by question meetings on Saturday afternoon for the consideration of what constitutes a missionary call, and answers to other queries submitted by delegates.

The Conference closed as it had opened, with the Name that is above every name. "Lo, I am with you alway." "Jesus Christ, the same yesterday and to-day and for ever." The last message was the thought of the upholding power of the Ever-living Christ.

It remains to sum up the leading thoughts of the Conference.

First, that evangelisation is the primary duty of the Church; that God wills it; that there is no possible evasion of His command.

And granted this, what is the work to be done? The survey of the world revealed a marked discrepancy between the extent of the field and the number of the labourers, between the inadequacy of non-Christian religions to meet the need of the world and the feebleness of missionary effort on the part of the Church of Christ.

It has been said that the Liverpool Conference gave the Student Volunteer Missionary Union its Watchword, the London Conference taught it how much the Watchword means. With convicting earnestness speaker after speaker brought before the Conference the tremendous depth and width of the meaning of evangelisation, the thoroughness of

the preparation needed, thoroughness in our own convictions and our consecration, perhaps especially the depth of humility and breadth of love needed by him who would declare his Master's message by lip and life to those who know Him not. All superficial ideas of missionary work crumbled away before its stern, exacting reality. One felt, indeed, "Who is sufficient for these things?"

But there was yet a third thought, a note of victory, the All-sufficiency of God. Truly "not by an army nor by power," but *as* truly "by My Spirit, saith the Lord of Hosts." There was more in the outlook on missionary work than a painful lack of workers; there were records of victories gained through the power of the Spirit of God, and it was evident that those triumphs were not won by strong, human force or wisdom, but wholly by "man's weakness waiting upon God." The great missionary heroes of the past have been men of prayer: the unknown heroes on the mission field to-day are no less so; the one essential of spiritual fitness for this "holy, hopeful and momentous work" is "prayer in the Holy Ghost."

We believe God had a purpose in this Conference for each delegate. But the end is not yet. The path lies through the darkness of perplexity for some, in the light of the blessedness of a God-given purpose for others, in obedience to the will of God for all. For the rest, may He who ever liveth to make intercession for us forgive the imperfections, make good the mistakes, confirm all holy purposes and grant that, as we have prayed, the Holy Spirit may use this Conference to hasten the evangelisation of the world in this generation.

Preparatory Meeting.

"They shall call His Name
Immanuel, God with us."

"Lo! I am with you."

Exeter Hall,
Tuesday Afternoon, January 2nd.

The Presence of the Ever-Living Christ.

THE REV. PROFESSOR H. C. G. MOULE, D.D.

I read from God's Word a few and extremely well-known words as the message which I trust our Master has given me for this afternoon. From the 20th verse of the last chapter of the Gospel according to St. Matthew, I take just these words, "And lo, I am with you." It is very tempting to end the verse, to go on to, "I am with you *always*," or, as you know literally and with such significance, "I am with you *all the days*," and to speak a little of the end to which those days, He says, are to lead us. But I would not do so now; time is precious and we want to concentrate our thought before the Lord, and we will concentrate it as much as possible upon Him by taking just those words, "Lo, I am with you."

**The Promise
of the
Presence of
Christ.**

You know those words are deep-dyed with missionary reference; but we must not narrow their reference wholly so. "I am with you all the days," is a promise, in the light of the rest of the Word of God, which may be claimed by every one who has a right to say from the soul and in spirit the 23rd Psalm. Whoever may say, "I will fear no evil; for Thou art with me," may say, "He has said to me, I am with thee all the days."

But then the reference in the first place, is, you know, primarily and most profoundly to the missionary Church, to the Church as missionary. You remember it was said at the mountain in Galilee, where the Lord had appointed the Eleven to meet Him, and where, we may assume with practical certainty, the more than five hundred of 1 Corinthians, xv., gathered—the inner and the outer circles—there it was that He gave to them that great, that inexhaustible commission, gave it to them with His own imperial voice, having first calmly claimed of them all authority in heaven and earth given Him by the Father: "Go

and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and"—in profound connection—"lo, I am with you."

Closely bound
up with the
Missionary
Commission.

There the Lord formulated more fully than anywhere else the Missionary Commission of His Church and people. He gave it to them in all its width, while also in all its depth, for we must remember that that commission transcends even the great watchword of an occasion like this, "The Evangelisation of the World." He bids them not only announce the fact of Himself and His salvation, whether men would hear or whether they would forbear; He gives it them as their task to "make disciples of the nations," to cause heathendom evermore to be transfigured into Christendom, to give the baptism that seals membership in the Covenant Name, the One Name of Three, the Three in One, in which the love of the Father and the work of the Son, and the power of the Spirit meet—three notes in one glorious chord of salvation for all that believe.

Thus He bids them go, not only dropping the message here and there and passing on in haste that none may miss the sound, but there was also to be in the Church's work the pastorate of teaching. "Teaching them to observe all things whatsoever I have commanded you." They in turn were to pass on the torch, and the Church (ever so settled and ever so much now a Christendom), was never for one moment—would God it had been so in fact—to cease being a missionary Church, going out, and still out, to the ends of the earth with the three-fold Triune Name.

But then we have here, first, and for our purpose to-night assuredly most, the Lord giving His commission *in this its width*. Wonderful words when you realise the occasion and the company. Our assembly here to-night would cause to dwindle into a mere group those who were gathered round the Risen One on the Galilean mountain, and yet to them He says, their business is with the nations. They are to know nothing as outside the scope and pale of His will. He that had died and risen again had concern with every corner of the earth, with every tribe, and race, and family, with every tongue and dialect, and there was no limit save the limit of

To be claimed
only in the
line of the
fulfilment of
His will.

mankind to the mission of His people; and with that in view, with nothing less than that, with that vastness of scope as well as with that depth of intended fulfilment of the commission—with that, He said, “And lo, I am with you.” So that if we would claim in its special fulfilment, the promise of the mighty and blessed Presence, we know the line in which to seek it, the path and the commandment in which to look for the Master as He walks up and down. It must be in the path of the fulfilment—each one of His people working in the way that He chooses for them—of the missionary commission of the Galilean hill.

And now note, brethren, the message, the promise in its special glory. What is that which the Lord gives as His assurance to the Missionary Church? He takes it for granted that they, looking to Him, will do their part, that they will inform themselves of the field, that they will take care to know something of what He means, when He says, *All the nations*. And He takes it for granted that they will, to the utmost of their power, give their thought, give their means, give their co-operation with one another, to the laying themselves effectively at His disposal, that they may be used for His will. And this is one great purpose for which you, from many places and from many lands, are met together in the name of Jesus Christ this week; it is that you may thus do your part in this special undertaking of the Conference for the Master’s will. You will be looking narrowly into the field of missions, you will be asking earnestly about the past history of missions, you will be enquiring about doors and avenues as yet untouched, and developments in regions that have been touched. You will be saying, what can be done that the giving power of the Church of Christ may be brought far more liberally yet to bear upon the Master’s commission? And you will, above all things, be asking with simplicity and directness and personal purpose before God, what is His will for the Church, and what is His will for the man and the woman as regards service personally in this way, or in that other, for Him?

But while the Lord takes this for granted—for His grace is ready to supply it all in His people—He gives His own promise which none but He can give, which can in no sense whatever be fulfilled by them, which is to be claimed by them,

Spoken in the
Language of
Eternity.

but cannot possibly be given by them, for which they have to look out and up to Him with an absolute passivity and receptive faith—the promise, “I am with you.” Wonderful promise in its form! It is not “I *will be* with you”; it is, “I *am* with you.” He is not “the Christ that is to be,” a Being of Whom I can know nothing, but the Christ that eternally is. He *is*, and *was*, and *is to come*. The Christ who, Man of our manhood, is yet “God over all, blessed for ever,” speaks—He cannot help it—the dialect of His own eternity, “I *am* with you.” But the promise conveyed in the majestic form is just this, in its point, “I with you.” Think of that mighty *Ego*. He does not say He will give any *thing*; He is absolutely engaged to supply to His missionary Church, to His missionary servants, through the vast field of enterprise and advance, *Himself*. He promises Himself in all He is, and in all that mystery and glory of what He has done and is doing, which makes what He is the possession that it is for us sinners whom He has come to redeem, whom by His grace He has brought to His feet, whom He has joined to His ever blessed Self, whom He has knit up into His body. “I am with you.”

And of
Infinity.

Then again. Shall we ever have got to the end of thinking what is to be put into the narrow but unfathomable receptacle of the word *Ego*? It contains all that Jesus Christ is—God, the Son of God, Man the Son of Man, one Lord Jesus Christ, infinitely and everlastingly Beloved of the Father, on Whom in the great eternity ever comes down the ocean stream of the infinite love, and Who has meantime taken into His blessed Self in union man's whole nature, sin excepted (which is not nature, but its foul disease). “I” means Jesus Christ wholly Man, Jesus Christ wholly God, Jesus Christ wholly Himself; and then Jesus Christ as the mother's Son, as the Man That toiled, and the Man That taught; and Jesus Christ as the Lamb that was slain, He bearing our burden that we might step out free, He receiving our stroke that we might be accepted and welcomed into the Everlasting Arms which had opened to send Him forth. It means Jesus Christ the Lord of the Resurrection Who now says, “Because I live, you live;” Jesus Christ the Lord of the Ascension Who, having by Himself purged our sins, is set down on the right hand of the majesty in the heavens; Jesus Christ Who shall hereafter rise up and come again—and blessed are all they that wait for

Him. Let us oftener give Him the whole title of His love and glory—*our Lord Jesus Christ*. It is not merely *Jesus*, it is not merely *Christ*. It is *Jesus Christ our Lord*, as the Apostles at the great critical passages of their messages delight to call Him. It is He who says, not “I will send to you My angelic hosts,” not merely “I will inject and infuse into you My grace,” not only “I will leave you the inspiration of My word, and of My example.” He has done all these things, and has dropped around Him with them innumerable of His mighty secondary blessings beside. But what He says as the heart and centre of it all is this: “I will be with you Myself.” O friends, it is this that we have to remember evermore in everything we are called to do in any way whatever of work for God. “I”—that wonderful *I*—“am with you.”

Let us take some of the consequences, the results of this promise to the thought of the believer who recollects it and makes use of it. What shall that fact say to your work this week? What shall that fact say to the great circle of the missionary world, and to the saints of God that are labouring there this hour? Does it not speak, first, of the unutterable *momentousness* of the missionary commission? The Master is about to ascend into His glory. “I am no more in the world; now come I to Thee.” Oh, what an up-going and an in-going for Him! Nevertheless, while from one point of view of His eternal life and work He is to be there seated—our Intercessor (not pleading *before* the throne, remember, but in His majesty acting for us *upon* it); while that is His work above, He undertakes, by His presence in the Holy Ghost with His people, to be *with His Church in the ministration of His name* to all the nations. That is the thought of our Lord Jesus Christ, that is how He looks out upon humanity, upon this globe in its circles, its regions, its continents, its isles, its cities, and its wildernesses. The important thing about it to Him is this—not the rise and the fall of human powers considered in themselves, though He is not indifferent to that, nor absent out of history, but this is what He holds to be His urgent, pressing undertaking in His exalted life, that He should be with His people in the ministration of His Name to all the nations. Such is the need of the nations, and such is the glory of His

The promise speaks of the momentousness of the work.

Name, such is the urgent call that It should be known, such is the infinity of Its blessings and Its treasures where known it is, that He undertakes, even to the end of the world—may I say it with reverence?—to *devote Himself* to being with His people while they go to all the nations.

Of the glorious
hope of the
work

Then this promise tells me of the glorious *hope* of the work. Jesus Christ is not a King of disappointed ambitions, Jesus Christ has not set His hand to the plough upon the mighty field to turn back. If He is on the spot, if He is with us, moment by moment, then, be the conflicts of the servants what they may, the mighty stream of His will will flow to its goal, yea, even to the end. And blessed are they who in purpose of heart, in the diligent application of their whole selves to His command, are identifying themselves with Him in the hope (may I say it again without irreverence before His majesty?), the hope, sure and stedfast He hath set before Himself, that the ends of the earth shall be given in act as well as right to Him for His possession, that all nations shall call blessed their one possible, glorious, ultimate King.

Of the
holiness of
the work.

Then, dear friends, lastly. Does not the promise, "Lo, I am with you," tell us of the *holiness* of the work, the sanctity that should surround the whole circle of counsel about it and operation in it? "I am with you." You, missionary brethren, in your actual enterprise—in heathendom, in Islam, among Israel, wherever it may be—you have ten thousand practicalities, often exhausting and humbling upon their surface, to attend to. But remember you are on holy ground; remember it with awe, remember it with joy. The Lord is with you. Walk, but put the shoes from off your feet in the glorious sanctity of His presence. He can, in the humblest task that the missionary enterprise calls you to, at your least romantic moment, lift you above it in the glory and the rest and the elevation of His being there.

And, brethren and sisters, who meet together in conference, in consultation, in mutual enquiry and information about missionary work in the Student Missionary Conference this week, remember the whole occasion is hallowed with the tenderest and the most solemn sanctity by the presence of the King. Here again be as practical as you possibly can be. There is no room for unpracticality in the presence of our Lord Jesus Christ. Be as practical as you can be in the use

of the time in the meetings, in the application of what anyone may have to say of all the most recent and exactest knowledge, take the most businesslike views of what is the next thing to be done and the next way to develop the consciousness of the missionary call, the readiness of forces and readiness of transport for the campaign of our Lord Jesus Christ. But remember He is on the spot all the while. May His Name be evermore in your hearts, and may your spirits, whatever you are talking about, be worshipping in the secrecy of the Unseen before Him. May He be your God and your King, as well as your Friend and your Fellow, while He will be your Friend and your Fellow as well as your God and your King. God give you thus a *holy* week, God give you a *hopeful* week, God give you a week that shall be full of *fellow feeling with the mind of Him* who has given Himself to the enterprise as the King in the midst.

It is a wonderful fact, a gathering like this! I see in it, for one thing, a glorious, living evidence of the truth of the prophetic Word of God. The wonderful spiritual upheaval, narrow as yet in its area, and yet wide to what it was, of the missionary spirit, is a fulfilment of the prophetic Word, here, just beneath our feet. Ages ago, and when no possible human concurrences and contrivances could by any imagination have seemed to make the fulfilment likely, it was foretold that the name of the God of Abraham should be the blessing of the world. It was foretold later that the name of the Son of David should be the hope of the ends of the earth. And again, and again, and again it looked as if it could not possibly come true. The very depositories of the revelation seemed as if they shut it up, or slept over it, and would not let it run, and ages passed as if it had been forgotten. But behold, the life of God is in the Word, and, waiting not for men, or the sons of men, it springs up majestically again, just in our materialistic age—in our age that is losing and spending itself upon criticism all too much and faith all too little. Silently it rises, and behold, our Lord is laying hold on the youth of His people and calling them afresh into sympathy with Himself, and things are on the eve of taking place in His name in the missionary enterprise,

"Which kings and prophets waited for
And sought, but never found."

The silent
majesty of the
ever-living
Word of God.

So God be with you, as He is announcing through you that He *is*, and is the Rewarder of them that diligently seek Him, and may the week be full of fruit in all holy zeal and love, in all sobriety and strongest Christian sense, in all love and devotedness to the King of our salvation, from first to last.

I close with a quotation from one of the Litanies of the most missionary Church in the world, the noble Litany of the *Unitas Fratrum*, the Moravians, a prayer that I pray God, as it is often on my lips, may be much oftener in my heart:—
“From coldness to Thy merits and Thy death, from the loss of our glory in Thee, from error and misunderstanding, from self-complacency, from untimely projects, from needless perplexity, from the spirit of this world, from hypocrisy and fanaticism, from the deceitfulness of sin, from all sin, preserve us, gracious Lord and God.”

Addresses of Welcome.

Chairman's Reply.

“There are diversities of
gifts but the same Spirit.
There are diversities of
workings, but the same
God which worketh all
things in all.”

“I in them and Thou in Me, that they may be perfected
into One, that the world may know that Thou didst
send Me.”

Exeter Hall,
Tuesday Evening, January 2nd.

Address of Welcome.

THE LORD BISHOP OF LONDON.

The Student
Movement
enjoys the
energy of
youth

LADIES AND GENTLEMEN,—I would rather call you My Friends,—It gives me the very greatest possible pleasure to speak to you the few words of welcome which have been entrusted to me. They have been entrusted to me because of my official position, but in the words that I have to say I should like to speak not as an official, but personally from the very bottom of my heart, and to say what exceeding satisfaction it gives me to see this great assembly gathered for the high and noble purpose which has brought you here. I would say that, first of all, to see you does me good because we all of us know that in any cause in which we are interested, if we get the young on our side we are sure to win; that after we have passed away and our own energy has come to an end, theirs will only have reached its prime, and if they have made up their minds resolutely, they are sure to encompass the purpose that they have before them.

added to the
wisdom of the
student.

And then I welcome you because you are students. It is a good thing to have the energy of youth, but it is still better to have the wisdom of the student, for though you may say that at present there are many points on which you are not very profound students, yet, none the less, any amount of study, however crude, has this advantage, that it creates a trained mind which knows how to discern between what is true and what is plausible, and which knows how to pursue the right course when the right course is put before it. You are a Student Association, and in that fact lies the great hope of the future that you embody—not only that you bring your youth to this great cause, not only that you bring your energies, but also, that you bring your disciplined and trained minds, you bring your habits of real attention. Now that is a point of very great importance. In all things that we do, we need wisdom as the highest of all gifts, and we

need, in everything we undertake, to have a heart that is continually prepared to learn.

But still more I welcome you because you consist of all kinds of different religious bodies. Now it is a splendid thing to think that there is a Society such as this which, upon the broad basis of Christian zeal, overcomes those small differences which, unhappily, are too often found to prevent Christian people from worshipping together. In this Society all Christians of every kind and sort can meet together, quite united upon the great principle that the earth must be claimed for the Lord Jesus Christ. And surely that principle in itself is enough to bind us all together as servants of one common Master, as engaged in one common work. And how much we learn the moment we have begun to bind ourselves together, how very much we feel we can learn one from another!

Advantage of Union on a broad basis for Christian work.

I said I was glad to think that you are students. Yes, but your student habits ought to carry you a long way; they ought to enable you to study, amongst other things, one another. And the fact that you have not all been brought up exactly in the same way, or all been submitted to just the same religious influences, or all been taught to look at things from the same point of view—that very fact makes your meeting together to be all the more fruitful of results. You will learn certainly from what is said to you here by those specially selected to address you, but you will learn also by that intercourse with one another between the meetings, which is one of the most valuable parts of all such Conferences as this; and you will learn all the more because you do not belong all of you to the same race, because you have not all been educated in the same way, and because you differ somewhat in opinions. Remember that though we differ in opinions, the aim and object that God wishes to come from our differences is, that we should learn from one another, learn from those differences, learn to grow constantly into a wider knowledge and a clearer and more convinced grasp of the truth.

Student habits produce tolerance and sympathy.

We have, I venture to think, a great deal still to learn about the right methods of missionary work, and more and more we have to learn that the same means are not equally applicable to all races, that different forms of religious belief need different treatment, and that different minds that

Much still to be learnt about Mission methods.

have undergone different forms of preparation can be approached from different sides. Now you represent bodies, many of which have specialised on particular sides of mission work, and how splendid it is to think that there should be a common meeting-ground on which you can bring together all the results of the experience of a great number of Christian bodies!

**Mission work
a stimulus to
visible union
among
Christians.**

You know we hope that in the long run the mission field will do more than anything else to bring about that which some people suppose is a phantom, but which every true-hearted follower of the Lord must none the less wish and pray for—I mean the outward and visible union of all Christian people. It is work on the mission field that will produce that result more than anything else. Not theological controversy, not the comparing ourselves one with another, but hard work, side by side, work in the great battlefield of the Lord, work in bringing in new subjects to the realm of Christ—that will enable us to understand one another, that will test our various systems, that will bring them to the one great touchstone, which will reveal wherein we are strong and wherein we are weak; it will show us where one of us may learn from another, it will bring us together more surely than anything else will.

**Both sexes
needed in Mis-
sion work.**

Then I would welcome you for another reason—that you are both men and women joined together in this task. It is a work that cannot be done by one sex only, it is a work that requires all the energy and all the vigour we possess. If it requires the greater strength and force of the man, it requires equally the tenderness and more intimate and delicate touch of the woman. There are heathen women as well as heathen men, and each creature whom God has made has to be spoken to in the language to which he is accustomed, and by the lips from which he or she is most likely to learn. And therefore your combined effort is again a source from which much is to be expected. That you should all combine your knowledge, and bring together all your various qualities, that you may take counsel together as to the means by which each of you separately may realise your life's work, and each of you also may be strengthened to influence the lives of others and turn them all in the direction of this great and fruitful undertaking—for

those reasons, and on all those grounds, I welcome you.

But most of all I welcome you here from a deep sense of the enormous importance of the special work to which you have devoted yourselves. I call it a special work, but indeed it hardly is a special work ; it is the great work of the Church upon which everything else depends. We have to repent of many things, we as a Nation and as a Church, but of nothing have we to repent more than that our zeal in the past has been so little for this great cause of Missions, and that still our zeal leaves so much to be supplied. But, thank God, we are waking to the great truth, that the work of the evangelisation of the world is, after all, the great work which Christ committed to His Church. It is hopeless for us to suppose that when we have sufficiently tilled the field at home, when we have plucked out every weed, when we have taken away everything that can annoy the eye, when we have created a system so excellent that it calls for no further criticism—that then and not till then can we turn our gaze elsewhere. The work of the Church is to be a work that goes onwards in various ways, at home and abroad, in all countries, everywhere speaking to all men ; and because the Church speaks to all men, the Church learns therefore how it can best speak to each individual soul. The echoes that come home from the mission field are the echoes that stir the hearts of those at home. We cannot be zealous only in one particular field of our own selection ; we have to obey the whole of the Lord's command if we expect to receive any blessing upon any part of our work. We may not pick and choose for ourselves what is the special work which we will do. Our work is one and simple ; it is to obey the commandment of the Lord, and to that work of preaching the Gospel to every creature He has called us as a Church, and those of you who go forth to do the work go as the representatives of the whole Body, you go in our name and on our behalf, you go as the objects of our prayers, our constant and unceasing prayers, and you go to a work the greatness and the dignity of which cannot be over-estimated. It would seem that the purposes of God have been working throughout the ages to produce this great movement of which I see the fruits before me to-day—this movement of young folks to devote their lives in an organised and regular way to the work of the evangelisation

**Missions the
special work
of the Church.**

of the world. It has come in our day and generation when, for the first time, the greatness and full extent of the task that devolves upon us has become open and manifest to our gaze.

The heathen
world open
on two sides—
intellectual

Have you thought of it—but doubtless you have—from two different sides? The Heathen World is crying out for Christ as it has never cried out before, more articulately, more definitely, with a voice that can be more clearly understood from two separate sides. First of all, from the intellectual side. There have been times in the past when men could look on and say, “We do not know yet about the religions of the world, we are not quite clear about their contents, we cannot accurately compare one with another, we cannot track them to their basis, we cannot yet understand their meaning.” You know that time is now past. The sacred books of the world have all been collected, they have all been translated, and all the religious systems that have ever been devised by man are now before you, and any student can understand them, and it only requires a very little attention to see the enormous superiority of the religion of Christ. There can be no doubt, now that people have read and studied other religions, of the Divine authority of Christianity. And as you study the history of other religions, you feel that more, because you know that in all other religions the contrast between the ideas of their founders and the actual forms in which they are now presented to their believers, is enormous. Yes, and it might be so also in the case of Christianity if any one system had succeeded in exhibiting it solely to the world. But you know that it is the peculiar feature of Christianity that it has always broken the bonds of system, that it has always showed an inherent power of kindling afresh the light of the Spirit in obscure hearts, that it has always appealed directly to men’s consciences and has stirred them up, that it has been impossible by means of any organisations, or any downfalls, or any disappointments, or any decay—it has been impossible to corrupt the vital power of the Gospel of Christ. All those thoughts you have before you from the intellectual side.

And geogra-
phical.

And from the side of discovery, now for the first time all the world is before us. We know its contents, we know the various races of which the human kind is composed, we know the whole surface of the world, and all our communications

are assured. The whole world is open for missionary effort, and there never was a time when it was so easy to carry on that work, when everything seemed to call for it and everything favoured it.

Those truths you have all had before you and have thought of them many a time, and because you desired in some way God's purposes in the world around you, therefore you heard the call come to your own individual soul, and, hearing the call, you rose and said, "Here am I, send me." And you are meeting now that you may be more ready for the sending to which you look forward, and that your hearts may be kindled by communing one with another, that you may hear the counsels of experience, and that you may also feel yourselves thrilled by the fervour of your fellow students. God grant that in these days that are to dawn upon you in this place, you may learn much of His will to your individual souls, and that you may learn still more of His great purpose in the world that He has made; God grant that we may look to the face of the Lord Jesus and try to learn from Him—to learn from Him that Divine purpose wherewith He created the world, to learn from Him what He would have us do, and what is the end towards which His Kingdom is tending. To learn these things and to stamp them upon our hearts so that we may never forget them—that is the object that you have before you, and those truths are brought to your hearts and souls by the grace of the Holy Spirit of God, for Whose outpouring upon you we older folks will steadily and constantly pray. May God bless you in all that you do this week, may God guide you to a knowledge of His purposes, may God fill your hearts with the fear and love of His Holy Name.

Conclusion.

Address of Welcome.

THE REV. ALEXANDER MACKENNA, D.D., PRESIDENT OF
THE FREE CHURCH COUNCIL.

MR. CHAIRMAN,—A body of young men and young women who can call together so splendid an assembly as this, splendid not only because of its numbers, but because of the enthusiasm of holy purpose that manifestly sits on the faces of all, and because of the admirably arranged programme, the discussion

Cordial attitude of the Free Church Council to the Student Movement.

and fulfilment of which will increase their enthusiasm and add knowledge to it, bring their welcome with them. There is no necessity for us to say that we are glad to see you ; you can take that for granted ; we *are*.

His Lordship, speaking in his official position and as one of the most distinguished citizens of this city in which we are gathered, has welcomed you to London. I welcome you to fellowship with those Evangelical Free Churches which I am here to represent. Our Council has already recognised you as one of the religious Institutions of this country. Two years ago we invited a representative from you to come and state the objects of your Association and plead your cause before the National Council meetings in Bristol, and I may say that we have never done anything with greater heart than to give that invitation and to welcome Mr. Lenwood when he appeared among us. We did so because we saw not only that there were splendid possibilities in this Movement, but because we seemed to recognise in the beating of the young heart towards that nobler possibility the motto of which is upon this platform before me—I say, we saw in that the indications of something deeper than belonged to the thoughts and counsels of man. For myself, I may say, although I am no great friend to the formation of new Societies, that when this was put before me I felt first the audacity of the proposal, then the reasonableness of the proposal, and lastly that the confidence of young men and women would carry it into effect I was sure. It seemed to me that the very finger of God was pointing the way and the Spirit of God inspiring the endeavour.

I have been asked to say a word or two to you in addition to these hearty words of welcome, as to how you may improve the Conference. There is not the slightest necessity that I should instruct you how to improve the Conference. You have prepared an admirable little conspectus of missionary endeavour throughout the world ; it is worth keeping not only as a memento of this gathering, but as a hand-book of evangelical Christian missions in the English language. You have only to do that which is laid out for you here to do and you will have improved the Conference.

I congratulate you on meeting here in this Hall which is already venerable, although London has the remains of some

The
Conference
Hand-book.

Historic asso-
ciations of
Exeter Hall.

more antique buildings. But this Hall, I say, is already venerable and full of hope too. The echoes of past meetings here are with us still. Some of us have heard noble men speak from this platform. The memory of Livingstone is with me as he stood almost where I am standing now, and told us that had he not been called to South Africa, he would have been a missionary in London.

You have also to be congratulated upon the place which is taken in your programme by the consideration of particular, special missions. I hope an opportunity will be given you to interrogate the missionaries as to what they have to say. You will find when you go out into the mission field, that you will need not only enthusiasm, you will need great wisdom. No one can read the story of foreign missions in this century, and contemplate the exceeding complexity of all the different operations gathered up in that phrase, without seeing that you have set before you a work of even greater difficulty than lay before the first apostles of our Lord. They had a world on which the progress of Greek thought and of Roman Government had impressed a character of unity. If you read over the New Testament you will find that there was no problem set before those early missionaries at all comparable to the problem, for instance, of understanding Hindu thought and Hindu civilisation; nothing like the problem of understanding China. I think they had not even so difficult a problem as that which is set before our American brethren in understanding what to do with Japan. You, I say, will have the opportunity of learning something upon these practical questions.

There is another thing that I think I should like you to take the opportunity of finding out. Mission work must wear a different aspect to sympathetic men and women who are in heathen countries, from that which it wears to the enthusiasm of young Christians at home. The Directors of our Societies have to insist on baptism as necessary to be observed if persons are to be reckoned as Christian converts. And when it is put before us at home that there are many who are true converts of Christ who are not ready to be baptised, with that easy way we have of demanding heroism from other people, we stand by the missionaries without a second thought. But the missionaries themselves must have

The complexity of Mission problems grows with the advance of the Church;

e.g., the question of Baptism.

a second thought, and a third thought, and many a sympathetic feeling towards those Christians whom Christ will acknowledge at the last day, although they have not heroism enough to give up everything for Him.

The unseen
fruits of Evan-
gelisation, in
Ancient Bri-
tain, and in
China, and
India of to-day.

I am speaking to students, some of whom are theological students, and I am quite sure that many of you have read the exceedingly interesting excursus on "Pudens and Claudia" in Alford's Greek Testament. Whether it be true or not that the Claudia and the Pudens of Martial were the Pudens and Claudia of whom Paul wrote in his Epistle, I am very sure that it sets before us what was a substantial fact. Christianity was not only introduced into Britain by those who came over as missionaries; it must have come into Britain in the person of many a Roman lady and many a Roman slave woman. You cannot have had for two centuries the government of this country from Rome, which was already falling so largely under the influence of the Gospel, without officers, civil and military, coming over here and bringing Christianity with them in the form of the Christian household. And I look upon that same sort of process which honeycombed the Roman Empire, and prepared the way for the proclamation in due time by an Emperor, that the Empire was Christian—I say I look upon all that underground, quiet work which did not display the heroism of the martyr, or even the heroism of the unslain confessor, but, which, nevertheless, was working everywhere, as being one of the great causes of the Gospel over the Old World. And in China to-day, I believe, the same process is going on, and in India the same process is going on, and I should like the missionaries to tell us something of how they feel towards those unconfessed but, in thousands of cases, very real Christians. It will be a practical question for some of you young people to learn how to comport yourselves toward these. It is so easy for us to demand heroic Christian virtue when we do not understand the difficulties in other people's way.

In the foreign
field the Churches
are the
Church.

Then you have another thing on which I would congratulate you. You are meeting here as representatives of Churches; and I thank his Lordship for that which ran through all his speech—that in this Missionary work the Churches are the *Church*. Now you gather together as those who know for yourselves, and who are encouraging one

another in personal dependence upon the Lord Jesus Christ, absolute adoption of His methods, the inspiration of His Spirit, and of His Spirit alone. Sometimes we are told as a reason why miracles should have ceased, that in these our days we have no need of miracles because we have the standing miracle of Christendom. To us Christendom is a blessing, and the history of Christendom is a history of blessings. But I can well understand heathen people, who may be preparing, thinking, hesitating, feeling drawn towards missionaries—I can well understand them asking the question whether Christendom has been a blessing or not. We have come to think that when Constantine saw his vision, and followed the words that bade him conquer in the Cross, it was very questionable whether it were a boon or a bane; and I have sometimes thought that when the great Greek and Roman thinkers and orators pressed into the service of the Church, it was by no means an unmixed blessing which they brought with them when they brought the culture of the Schools. I would rather have had, if it had been possible, the culture of the Twelve by the Lake of Galilee. And so to-day we have to bear in mind that Christendom is not the Church. It takes a Christian, one already Christian, in sympathy with the larger purposes of God, to recognise that Christendom has been a blessing, so very mixed has it been with sorrow, and pain, and disaster, and the wasting away of the nations.

But more than Christendom, with its culture, is needed to make the Church.

You are here gathered together, not so much representatives of Christendom as children of the Church, soldiers of the Church of Christ, prepared to go out to do the work of Christ in the methods which He has Himself prescribed, which are handed down to us in His own law, and following no other methods than that. It is a great boon to the Christian minister, and a great boon to the Christian missionary, that he is delivered from the consideration of some of the great distracting questions which agitate the minds of Christendom, that he may give himself wholly to the direct service of the Lord Jesus Christ under the direction of His Spirit. That is what you are here for this week, and I do earnestly hope that there may be not only prayer meetings and many opportunities for prayer, but that the whole Conference may be in the spirit of prayer. I trust that it

may be with the spirit of which St. James tells us that when it possesses a man it is of mighty avail; and that the result of this week will be the uprising of your hearts, and the uplifting of your faces to the eternal God, and the coming down from the Father of lights into the heart and understanding of you all, the Spirit in the power of Whom you will be able to go out and make disciples of all Nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost.

Chairman's Reply.

H. C. DUNCAN, M.A.

MY LORD BISHOP, LORD KINNAIRD, DR. MACKENNAL, LADIES AND GENTLEMEN,—It is my very great privilege tonight to be the spokesman of all the delegates assembled in this Conference, and to reply on their behalf to those most warm and cordial words of welcome which have just been addressed to us in the name of our common Lord. We rejoice to have this opportunity of publicly thanking all those friends of our Movement who during these past few months have contributed to the success of this Conference by giving so ungrudgingly of their time, of their money, and of their hospitality. Fellow Delegates, I am sure you will agree with me when I say that we shall best show our appreciation of this warm-hearted welcome which we have received to this great City, not by any words which I could use now on your behalf, but by the way in which, from day to day, we set ourselves earnestly to accomplish the purpose for which this Conference has been called together.

And now I would say a single word of welcome to you on behalf of the Executive Committee of the Student Volunteer Missionary Union. The fact that we have with us in this Conference fourteen hundred Student Delegates representing over two hundred Colleges, and coming, we may almost say, from every nation of the earth—I say that this fact is the best evidence of the hearty way in which the Universities and Colleges, not only of this land, but also of other lands, have responded to our invitation. Many of you, I know, have come here after much thought, and not

without many sacrifices, but we believe that what is in store for us here during these days, in answer to the weeks and months of prayer that has been ascending to the throne of God from all parts of the earth, will be ample compensation for any sacrifice, however great, which we may have been called upon to make.

And I would welcome very heartily Professors from many of our universities and colleges, Missionaries from all parts of the foreign field, Representatives and Secretaries of almost all the missionary societies of this country, as well as of some societies in other lands. We trust that our fellowship with them during these days may do much to hasten the coming of Christ's kingdom in the world.

I think I may say that many of us have realised afresh the responsibility and privilege that is involved in being here, since we entered this Hall to-night. We have had brought home to us in a very striking way the wonderful possibilities that seem to be wrapped up in this Conference from the point of view of the extension of Christ's kingdom in the world. London has seen many great gatherings, gatherings of great significance for the extension of the Kingdom of Christ, but not till to-night has it seen a company of over fourteen hundred Students, gathered from all parts of the world, to decide calmly and deliberately, in face of the need of the world and of the call of God, what their part is in the problem of its evangelisation, and unitedly to determine in God's strength to do greater things in days to come.

This is no ordinary Conference, and the responsibility which rests upon us who have had the privilege of being here, will be no ordinary responsibility. We are delegates and our fellow students, many of whom would gladly have been with us had it been in their power, will have a right to expect great things from us when we return to our colleges next term. Read these lists of the urgent needs of the Missionary Societies, as printed in the Conference Hand-book, and you will be convinced that the Missionary Societies are expecting great things from us gathered here. The missionaries in the foreign field, face to face with the most urgent calls for help, and so often utterly powerless to meet them, are looking, I believe, towards this Conference with longing eyes, and are expecting great things from you and me. And, may I say it

with all reverence, Christ Himself, our risen, glorified, ascended Lord, Who ever liveth to make intercession for us, will expect great things from us in days to come.

But, Fellow Students, it is not our numbers, it is not our wide representation, it is not the eloquence of our speakers, and it is not our organisation that are going to make this Conference upon which we are entering one of world-wide significance, one of world-wide power for Christ's kingdom; I think it is the quiet determination on the part of each delegate to make the very most of these days for gaining information regarding all aspects of the great missionary problems, and the quiet determination to go forth trusting more fully in God to take up his or her share in this great work to which the Church is called. But let us beware of mere emotionalism. As we look round the Church to-day, I believe there is no greater need than for more enthusiasm on the part of its members for the extension of Christ's kingdom. But it is not mere enthusiasm that we need. We look for an enthusiasm which is grounded, which is strongly grounded, upon knowledge of missionary facts, and also on consecration to God. I feel, too, that during these days of crowded meetings with so much to interest us, there may be a tendency for us to look too much to man and to forget God. Might we not, each one of us, take as our motto, right at the beginning of this Conference, "My soul, wait thou only upon God, for my expectation is from Him"; and then we will be careful, as these days go by, to allow nothing whatever to interfere with our communion with God Himself, so that this Conference may have not only great results in the immediate future, but that these results may be really lasting.

And finally, may we pray earnestly that there may be manifested, in the midst of all our differences, the unity of the Spirit, that our oneness in Jesus Christ may overshadow all our minor differences, so that we may realise as never before our oneness in Him, and go forward, a band of men and women united in the great desire to serve our Lord wholeheartedly, and so to hasten the day when, in the Name of Jesus every knee shall bow.

The Inadequacy of Non-Christian Religions to meet the need of the World.

"This is Life Eternal
That they might know
Thee the Only True God
And Jesus Christ Whom
Thou hast sent."

"Neither is there Salvation in any other.

Exeter Hall,
Tuesday Evening January 2nd.

The Inadequacy of Non-Christian Religions to meet the Need of the World.

THE REV. R. J. CAMPBELL, M.A.

**The Inade-
quacy of Non-
Christian
Religions.**

I recognise that the Association which meets here to-day is the expression of a great spiritual principle, a principle upon which the life of the Church itself is dependent, namely, the missionary spirit. We are here as representatives of the aggressive work of the Church of Christ, and I noted to-night with special pleasure that the Bishop in his address made reference to the fact that the Church of Christ depends for her life and activity and success upon consecrated men and women. And the fact that you are here to-night, many of you intending to devote yourselves to work in the mission field, in no way detracts from the fact that in that sense we are all missionaries, every one, and that Christ expects us each to labour in His vineyard, each to contribute to the sum total of the success of the Church, each to do something toward the evangelisation of the world. That is, in short, the ideal with which Christianity came into the world. Dr. MacKinnal in the course of his speech to-night—I must not misquote him, lest he rise and put me right—said, I think, that the introduction of the ideas of great philosophers, the influence of great orators and men of culture in the early days of the Christian Church, was anything but an unmixed blessing. Nevertheless, I fancy that Dr. MacKinnal would be at one with some of the rest of us in thanking God that the stream of Christian history passed through Greek soil. I thank God for such a man as Clement, of Alexandria. I thank God because the great missionary spirits of the early Church were the great philosophers of the Church too, and I look back to that day of great activity and wonderful success, a day that has never been paralleled since, when every member of the Church was a missionary, and every church was a missionary centre. That

ought to be for us the ideal to-day. And in a sense, therefore, I may say that all of us who are here to-night, who have gathered under the banner of our Blessed Lord, are missionaries and rejoice that we are called for service in the Kingdom of God.

And then this is a movement of special significance because it is a movement of young men; it portends great things for to-morrow. Some persons think that we are on the eve of another great spiritual quickening. I hope that so far as our own country is concerned that may be the case, and I hope that every country represented in this hall to-night may partake in that mighty movement when it comes. That great friend of young men, Henry Drummond, whose presence has consecrated this platform as well as others, placed great faith in that principle. He thought we might judge of the future by the indications that we see in the present. What the young men are to-day, what the young soldiers of Christ are saying, will help to make the Church of to-morrow. And the church which has ceased to be a missionary church has numbered her own days. The day will never come when the Church of Christ will cease to be an aggressive society. Our Lord's last commission to His Church was that we should go into all the world and preach the Gospel to the whole creation. And therefore it is that we gladly recognise, I really think, all of us, the great amount of spiritual potentiality which is contained in this assembly. It gives new strength to some of us who are toiling for the Master in other fields, to know that you are going forth, and we envy you the work you are about to do in the foreign mission field.

The attitude towards foreign missions has changed a little of late, I think. There are certain signs, of which you yourselves are an embodiment and indication, that we are upon healthier times. To begin with, we recognise that heathendom has something to teach us, and we are willing to admit the best, and thank God for the best that heathendom has been able to produce. Further than this, we recognise the value of a special equipment if the Gospel of Christ is to be preached to intelligent men of Non-Christian religion; and therefore it is that so many of you are devoting your time and attention to master the details of Comparative Religion, in order that you may know what Christianity has to do, and

**The changed
attitude
towards
Missions.**

what it is that differentiates your belief in the Gospel from the belief of men and women in Non-Christian countries in the system they profess. For be it known that the difference between Christianity and other religions is of the very greatest possible moment. The valuable part of Christianity is, I will dare to say, not that which it holds in common with other religions, but the part which it does not so hold. The world has a great need. All the religions profess to be able to meet that need in some degree. Christianity has claimed to be the absolute religion, the final revelation of God the Father to the world, and the message of Redemption; just that which we are zealous to take to the world, and just that which no religion but the Religion of Christ can profess and can fulfil.

**The Need of
the World.**

If you will permit me for a few moments to-night, I will try to explicate the case by saying a few words on "The World's need and the Way of meeting it." What is the world's need? Thinking it over before I came to this place to-night, and trying to be true to facts of general human experience, and not simply to those current in our own country and included in our own habit of mind, I came to this conclusion, that the great need of humanity is triform. It may be stated from three points of view: first, the need of vision of God; secondly, the need of redemption from all ill; thirdly, to borrow a Tennysonian phrase, "more life and fuller." Those three aspects, I may say, are aspects of one great need; to treat one is to treat the others. If we can give to the world vision of God, we have declared to the world the way of redemption; if we have shown the way of redemption, we have pointed out the way of life. To dwell upon the first-named of these three ought to be sufficient to include the other two.

Now, the need of the world, it seems to me, is always present with humanity. In varying degree men have always been conscious of that one triform need. From pre-Christian days, the best of them, unto our own, human nature has had something in common, in that it has had spiritual longings which you often find phrased in the words of these three needs. To begin with, as we know, the crystallised experience of the race is that which should guide us in framing any message that we possess for humanity's good. The crystallised

experience of the race is this—that religion is an absolute necessity for the human race, but that religion, to be of permanent good to the human soul, must give vision of God, must declare some way of redemption, must show more life and fuller. The deepening self-consciousness of the race only intensifies this need ; it never in any sense diminishes it. We may say that the progress of humanity has been from a lesser to a greater self-consciousness. It has been said over and over again, so often that it is now trite, that the chief difference between the days of Ancient Greece at her best, and the days in which we live, is, that the self-consciousness of the race, from the efforts of the noble spirits of the past, is deeper to-day than it was in the days of Plato, or of Pericles. What has been beaten out for us on the anvil of experience, we gather up and profit by to-day. We are not intellectually superior to those men who first declared to us the laws of thought, we are not morally superior in some ways to those who were willing to sacrifice themselves for an ideal, but we know both intellectually and morally what is the *summum bonum* for the race to-day ; it is included in Jesus Christ. Vision of God for us has just meant vision of Christ. It is the God of Jesus that men are worshipping to-day. Consciously, or unconsciously, it is the Eternal Father declared in the Eternal Son that men are thinking of, and that which has been declared in Christ is that only which can satisfy.

Our consciousness of our own individual needs to-day is in some sort a recapitulation of the experience of the race. We each of us know from ordinary experience, without any teacher having to tell us so, that we possess a complex, wonderful nature of which we are in no sort the fashioners, but only the trustees, and that this nature includes elements such as I have been trying to state to you now, and others also. To begin with, we know we are constituted for religion, as it were, fashioned for God. Secondly, we have within us a moral faculty which bids us to judge between right and wrong, and love the highest when we see it. We have also a power of judging and weighing truth. The reason with its multiform activity is part of our nature, God-given. And lastly, we have affections given to us, as it were, to be disciplined, controlled, elevated, purified by the operation

Its present
expression.

of the other faculties. All men have these faculties in greater or less degree, and the perfect life is the life which is lived in the consciousness that all these are essentials to true manhood. We may say then that the man who tries to arrive at a knowledge of himself develops certain needs along the line of these faculties; he has religious needs—he cannot help it.

But it is conceivable that he might be religious without being moral, and some men *are*. It is possible again that he might be moral, and not be clever; yet we know from experience, we who have to work for God, how much morality depends upon intelligence. And lastly, as we also know, the affections themselves may be the making or the marring of a man, may raise him to Heaven, or sink him to hell.

The Message
to meet it.

We have to take note of what humanity is when we dare the awful task of bringing to humanity a message from God. So a message which comes to humanity must conform to the law of life which is written in the need of humanity. We know what has helped us. Our experience cannot be different in the main from the experience of humanity as a whole. If no other religion in the world, but the religion of Christ, has been able to come to you as a message for spiritual need, for mind, for conscience, and for heart, then that is the absolute Religion, and the absolute for our part of humanity is the absolute for the whole. Do not understand me to say that religion is always a good, or that religious systems have always been a revelation from God. I say nothing of the kind. But we would be foolish to say that the great ethnic religions of the world, particularly the Non-Christian system which is professed to-day by one-third of the human race, have not contained something of truth. They *have*. To say less would be to bring an indictment against God. But I am not prepared to say with Mr. Matthew Arnold:—

“Children of men, the unseen Power Whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully,
That men did ever find.

Which has not taught weak wills how much they can ?
Which has not fallen on the dry heart like rain ?
Which has not cried to sunk, self-weary man,
‘Thou must be born again.’ ”

Noble lines, but not absolutely true. The great Semitic Religions, speaking broadly, and I think the great Cults of the Far West, and with them, again, I might include some of the barbarous Ethnic Religions of Africa, yea, and part of the history of our own Christianity itself—have not been such as Mr. Matthew Arnold describes; they have been a hindrance rather than a help to the upward progress of humanity. The Semitic Religions and others like them have been, in a great part of their history, a compound of pitiless cruelty and abominable lust. Humanity has sometimes been greater than its religions, looked beyond them, aspired above them, and recognised a higher when it saw it.

So we to-day can, for purposes of evangelisation, segregate two great classes, at least, of religious systems: those that are baneful, and those that have proved themselves to be a blessing, a relative good. Against those that are simply baneful we war with all our might; they are the embodiment of wrong. We who stand in the great army of the Lord stand upon the side of right, we go to rescue those who are in the thralldom of base religions, worse than perhaps their own hearts would make them, yet fear and custom have imposed these religions upon them. As we know, religion itself is usually conservative, and these religious systems remain only because men want a fuller light to recognise their baseness, and to break free from them. On the other hand, the better religions of the world, those indeed of which I have already spoken, have attempted, and in a degree succeeded, to answer human need by giving vision of God, something of light upon redemption, something again as an ideal for human life. How they have succeeded can best be seen by putting Christianity beside them.

Let us look, if you will allow me for a few minutes to do so, at the first need, vision of God, by itself, and see what has happened. The progress of the religious history of humanity has, broadly speaking, been from Polytheism to the Monotheism that we know to-day. It has not always meant an advance that religion has changed from Polytheism to Monotheism. There was something in the Polytheism, say, of the author of the *De Natura Deorum* that was better than the Monotheism of Islam. For there is something in Polytheism which is actually necessary to a true vision of

Partial
attempts of
Non-
Christian
Systems.

Polytheism.

God. When men personified the forces of Nature, and thought of them as gods, they were really giving voice to a feeling that we all have—that God must be something like ourselves, capable of relationships, capable of associations, capable of moral achievements such as are demanded of humanity. I know not whether I am making myself very clear here, but, I ask you, reflect whether or not the longing which primitive peoples have had to think of gods as like themselves, has not to-day an echo in experience. Anthropomorphism is an essential to all true religion in all times, and a godhead including relations, was dimly prefigured in polytheistic worship.

Pantheism.

Further, however, there has been a great family of religions that we may call Pantheistic, which has equally given to the world a truth, but a truth which would have destroyed religion if its oneness had not been clearly seen, and Christianity showed it. According to the great Eastern systems, particularly Buddhism, which again arose from the Cults that had preceded it, life is thought of as one; the total of existence, of being, is God, all that is is Theophany; human history is a succession of Theophanies. Gautama saw something in the forest where he got the light, when he came to the conclusion that "spirit is one, God is all, all is God." Spinoza was not at fault when with his sweet, human intellect he developed a similar thought. But each system is at fault in that it comes as an onus rather than a help to poor over-burdened humanity, in the revelation of a God who is indeed *all*, but not personal, who is blind and deaf and dumb. There was something even in the sweetness of the Buddhist ethic that might well contain and retain a note of sadness, for the deliverance that was to be wrought out for humanity under such a conception of the Divine Being, was a deliverance that meant an eternal dreamless sleep, for God could not hear, and God could not answer, and God could not redeem. Man could save himself only by destroying himself. And so the ideal which contained the truth—a truth which Christianity has revealed—was still awaited, viz., the revelation of the Father, that God might be shown to be all, and in all, but the *Father* nevertheless.

In the last place there is the great formula of Faith of

which I remind you under a convenient word, but only a convenient word—Deism, to put it briefly, the Faiths that believe in a transcendent God, who sets the machine going, and looks on, a God who rules, but who cannot be moved by human appeal, a God who made all, very God, but a God who is not near to humanity, and between whom and humanity is a great gulf fixed. I am tempted to stay longer here, but I would just ask you to observe this undoubted truth : that Polytheism, with its thought of the relationships of God, and His likeness to man ; Pantheism, with its thought of the universality of God, and His nearness to man ; and Transcendental Deism, with its thought of the infinity of God, and His elevation above His world—all this has been exhibited in Christianity alone. What men had been dimly feeling after, Christ showed when He came. Through the Eternal Son we have vision of the Eternal Father. In the God, self-sufficient, self-contained, but not lonely, the Holy Trinity, Christianity has given to the world what the human heart has been feeling after for ages. Nothing has been added to that revelation of God, and nothing ever will.

In our own day we can prove the truth of the statements which I have been trying to make, by our observation of the ordinary facts of human experience. Men everywhere are craving for vision of God. Now in one sense nothing is easier than to see God ; in another sense nothing is harder—without Christ. Nothing is easier than to see God, for we cannot miss Him. How do we think of this mighty Universe, of which we are each such insignificant parts that without God we are afraid ? Do we think of it as a vast machine controlled by an Artificer supreme, we as so many atoms caught in the cogs of the mighty wheel ? 'Twere true to say that the Universe is indeed a vast machine, with perfectly proportioned parts, with a God Who knows His own purposes, and Who grinds exceeding small. But far truer is it to think, without any danger of Pantheism, that He Who is the infinitely far is the intimately near. Though He be above the Universe, and the Universe of Universes cannot contain Him, there is no corner of His Universe from which He is absent.

**Spiritual
Vision given
in Christ the
Redeemer.**

"Closer is He than breathing, and nearer than hands or feet."

Nothing *is* that is not God ; He is the Source of all that breathes—not the Creator only, but the Sustainer of all life, human and less than human. When you think of the world as spiritual, and of everything as the manifestation of the Divine, then indeed it is true that it is easy to see God, for nothing is that *is* not God.

On the other hand, it is hard to see God, for in the very vision we may miss Him. They tell me that the Swiss herdsman upon his native mountains often misses the sublimity of their craggy peaks ; the cattle upon a thousand hills know not the sweet, compelling beauty of the landscape amidst which they feed. We know in our case that emotion wakes within us at prospects which are passed over by those that have not eyes to see. How do we know beauty when we see it ? The answer is that beauty is within us. But is beauty only within us ? I cannot see a Swiss landscape here, because it is not here. Beauty is without us too. We need to bring something to vision ; we bring a preparedness. We are fitted to receive, but there is something offered or we could not receive it.

Brethren, our deepest self-consciousness, our sense of need, would remain a deepened self-consciousness and sense of need only, but that there is such a thing as Revelation. We know the truth that helps us, we recognise the Christ, and in Christ we have had vision of the Father. This is the great truth that is contained in the Christian Revelation. Show Christ to the world, and the world will know that it has been looking for Christ. Those without the need might miss Him ; humanity when it comes to know itself will recognise Him, and He, if He be lifted up from the earth, will draw all men unto Him.

There is but another thought that I wish to advance, and that is one which is necessary to state before sitting down. This Christ is more than Revealer ; He is Redeemer too. We think of the world as in an evil case—longing for God, longing for escape from evil. Underneath all human experience we discern the sad music of humanity. Sin has marred God's world, pain is a concomitant of human experience everywhere, evil and pain are the sum of human ill. Man cries to God to be delivered, and in Christ there come

at once the revelation of the evil and the deliverance from its thralldom. The deliverance of Buddhism would have meant the extinction of personality; the deliverance of Christianity means the exaltation of personality. Christ tells us something that the world has been waiting to hear. As Browning very beautifully states :

" All I could never be.
All men ignored in me ;
This I was worth to God."

Christ came with God's message of tenderness ; to every soul He came with the appeal, based indeed upon the word " Repent " and directed to the conscience, but directed to the conscience only because man was fitted to be the child of God ; and He came with an appeal in the Name of the Father Which is in heaven. In that the distinctiveness of Christianity shines forth ; it is a message of redemption, and an appeal to the conscience, and a command to return to the God Who seeks humanity's good. Not first to reason, not first to the heart, but first to the conscience came the appeal of the Master Who died upon Calvary that we might live.

It is this Christ Who summons us to His service to-day. Who of us would hang back when the appeal is made to follow Him ? We are summoned to service in the battlefield for Christ. And I rejoice to think that so many in this hall to-night, all probably, are willing to make oblation of their lives, that the world may know the story of Christ and Him crucified. Here is your ideal :—" The World for Christ " ; there is your prayer—" Thy kingdom come, Thy will be done " ; there is your dynamic—" Not by an army, nor by power, but by My Spirit, saith the Lord of hosts." The same Jesus Who went about doing good, the Christ Who healed the lepers, raised the dead, the Christ Who wept by Lazarus' grave, the Christ Who bade the Magdalene go in peace and sin no more, the Christ Who died praying for His murderers, He Who ever liveth to make intercession for us, the Christ of history, the Christ of faith—is on the throne of the Universe, in the van of the Army, and all is well.

Reception of Foreign Delegates.

Chairman's Address of
Welcome
Response on Behalf of
the Foreign Delegates.
Survey of the Student
Christian Movement in
Continental Universities.
Reports from France,
Germany, Switzerland .
Hungary, Scandinavia .
and South Africa .

"Thou hast redeemed us by Thy blood out of every
Kindred and Tongue and People and Nation."

Exeter Hall,
Wednesday Morning, January 3rd.

The Chairman's Welcome to the Foreign Delegates.

H. C. DUNCAN, M.A.

"LADIES AND GENTLEMEN.—We are this morning to receive and welcome the foreign delegates who have come to this Conference and to hear several of them tell of their work. I would first of all like, in your name, to welcome these delegates to our Conference, and I would ask you all to rise as I address them in your name."

All present, with the exception of the foreign delegates, having risen to their feet, the Chairman continued :—

"Brothers and sisters in Jesus Christ, in the name of the whole of the British Student Movement, I welcome you most heartily to this country, to this city, and to this Conference. We are glad that so many of you have accepted our invitation and travelled so many miles by land and by water to be with us in this great gathering. We rejoice to have this practical demonstration of our unity in Jesus Christ, and we feel intensely the wonderful possibilities which are involved in our thus meeting together. We have heard during these past few years of the way in which the Christian student movements in your countries have developed, and to-day we look forward with glad hearts to hear of it from your own representatives. We trust that the intercourse that we may have one with another, during these days, may be a source of great help and inspiration to you, as I am sure it will be to us. And may I say that we hope you will not feel that you are strangers here, but that we may all feel we are banded together in the one Name and in the one cause, and that we may have true fellowship one with another and with Jesus Christ. And we pray that as we go back to our colleges, we may go back determined in the strength of the great Spirit of God to make these years that lie before us still more fruitful

than those which lie behind, so that the day may be hastened, the day which will surely come, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Then turning to the audience the Chairman continued :—

"I will read out to you the names of the countries represented here, and the number of students from each, and then I would ask you to give a good British welcome to the foreign delegates, to our brothers and sisters in Jesus Christ. Australia, one delegate; Canada, ten; Ceylon, two; China, two; Denmark, fifteen; Finland, three; France, eight; Germany, sixteen; Greece, one; Greenland, one; Hungary, three; Iceland, one; India, two; Italy, two; Japan, one; Norway, twenty-one; Portugal, one; Russia, two; South Africa, fifteen; Spain, three; Sweden, thirteen; Switzerland, sixteen; United States of America, sixteen; West Indies, one. In all, I think, twenty-four different countries. Let us give a hearty welcome to these, our brothers and sisters in Jesus Christ."

The Chairman's remarks were followed by three hearty British cheers.

On Behalf of the Foreign Delegates.

DR. KARL FRIES, CHAIRMAN OF THE WORLD'S STUDENT
CHRISTIAN FEDERATION.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—On behalf of the foreign delegates who have just been so warmly welcomed, I wish to utter a word of sincere gratitude not only for the heartiness with which we have been received, but also for the thoughtful love which has prompted the organisers of this Conference to invite students from all parts of the world, and to facilitate their attendance at the meetings. At the Liverpool Conference there were seventy-seven foreign delegates. Here we are one hundred and fifty-nine. This is in itself a proof of the great influence which that Conference has exercised through the blessing of God. Let us hope and pray that a still stronger and deeper impulse may be the result of this gathering, where we have already so marvellously experienced the power of God the Holy Spirit.

I have been asked to give a review of the Christian movement in the universities of the continent during the last four years—in fifteen minutes. This is very difficult, considering the great diversity in the characteristics of these countries. There is another difficulty. Four years ago there was no provision made for collecting definite statistics, or such information as might enable one to compare the state of things with the present situation. The mere fact, however, that we are now able to study the latest details of each movement collected in a small hand-book,* is in itself a proof of a great advance step, for which there is much reason to thank God. Yet further cause for praise is afforded by the facts which we gather in studying the reports from the different countries. The figures are very small compared to what we hear from Great Britain or North America. The progress is small compared to what we see in countries like China, Japan, or India, and yet we feel deeply moved to thank God for what we see and learn.

Survey of
Continental
Student
Christian
Movements.

Looking at the Continental movement which was the first to join the World's Student Christian Federation, namely, Germany, we are struck by the interesting, and I dare say, unique fact, that the number of students attending the Bible classes, exceeds the number of the members of the Union. This is a strong testimony to the solidity and earnest spirit which mark this movement, of which it can be said, that the most of the two hundred and fifty members in the twenty-one student associations are decided Christians. That this movement has fought its way against much opposition, is touchingly shown by the statement in their last report, that *one* professor of philosophy has joined them, and *one* other professor has declared himself to be in favour of the movement, while the sympathy of a few others seems to increase. There is in this movement unswerving loyalty to the vital point in our basis, namely, to bring students to Jesus Christ as their Saviour and God. It was my privilege to attend the German Students' Christian Conference which was held the same year as the Liverpool meeting. Thirty-nine students were then present. At the Conference held in 1899, there were one hundred and fifty-two present.

Germany.

* Survey of the Student Christian Movements of the World. 52 pp., rod., post free.

Considering the deeply earnest spirit that pervades these conferences, such figures speak volumes. The interesting development of the Volunteer movement will shortly be sketched by Mr. Von Oertzen.

Before leaving Germany I must say a word about the lady students. Their claims on our prayerful interest are proved by the fact that the leading preparatory school is conducted on distinctly anti-Christian lines, and that many of the 400 lady students—one-fourth of whom are Jewish—train themselves for the teaching of Theology in an infidel spirit.

Scandinavia.

The next continental movement to join the World's Federation was that of Scandinavia. It was not until last summer that this movement had even an attempt at organisation. This organisation comprises the student associations in Denmark, Finland, Norway and Sweden, which work in harmony with the World's Student Christian Federation basis. This basis, however, is definitely adopted only by comparatively few associations, and the organisation will not be completed till the next Conference, which is to be held in 1901 either in Finland or Sweden. The Finnish students have given in their application to the authorities for permission to hold the Conference. Though the President and the Chancellor of the University have recommended the application, it is as likely as not that it will be refused. The Conference held last summer, in a lovely valley in Norway, marked decided progress both in numbers—it was attended by four hundred and thirty, as compared with two hundred and thirty-five at the previous conference—and in results; many conversions took place, and many wavering souls were deepened in their Christian life. The Scandinavian Conferences are held, as a rule, every other year. One interesting result of the Liverpool Conference (for the Scandinavian movement), was the starting of the paper *Excelsior*, which has as yet been the only means of mutual communication in between the Conferences. Impulses received in Liverpool also led to the formation of the Student Volunteer movement in Scandinavia, of which a report will be given by Mr. Lichtenberg. One interesting result of the Conference held in 1897 might be mentioned. Our thoughts were there directed to the only Scandinavian university which was as yet untouched by the movement,

namely, Reykjavik, in Iceland. And in three minutes a sum of £35 was raised to pay the visit of a delegate from the movement to this northernmost university of the world. The result was the formation of a Students' Christian Association which has now its own secretary, and from which a delegate was present at the last Conference. National Conferences have been attempted in Finland only, where the one held in Zyväs kylä, in 1898, was attended by one hundred and eighty delegates, the lady students forming a third of the number.

The last group of continental countries that joined the World's Federation consists of the Netherlands, France, and Switzerland. This took place at the Conference in Eisenach, in 1898, and is in itself a striking proof of the uniting power and beneficial influence of the World's Student Christian Federation. The last report of the Dutch associations mentions, as the prominent advance steps of the year: (1) The formation of the Student Volunteer Missionary Union in February, 1899; (2) The better organisation of the movement into a Union of Unions, and consequently the revision of the basis and constitution; (3) General adoption of Bible classes; (4) The formation of a few missionary circles; (5) A conviction of the members' responsibility to pay, as far as possible, the expenses of the movement. The yearly Conference which is regularly held at Laren, numbered eighty delegates in 1899, as compared with seventy in 1898. The aggregate membership of the nine organisations is two hundred. Lately a lady students' organisation has been formed.

The
Netherlands.

From France we have no report for the last year. There is undoubtedly a great amount of difficulty to be overcome in this country, with its strange mixture of Roman Catholicism and agnostic culture. In view of this, it is a matter of thankfulness that about four hundred students and professors take part in the movement, which has its centre in the "Cercle des Étudiants Protestants" in Paris, and extends also to Lyons, Montpellier, Cannes, Dijon, Grenoble, and Toulouse; while the Young Men's Christian Associations in Bordeaux, Lille, and Nancy direct their attention to the students in their towns. National students' Conferences have been held at Versailles at Whitsuntide annually since 1897. The number of students present average 150.

France.

In Switzerland difficulties of a different character

Switzerland.

arise from the fact that the nation is divided into French and German-speaking sections. The movement in French Switzerland owes much to the International committee of the Young Men's Christian Associations which is located in Geneva. This committee organises the annual students' conventions at Ste. Croix, the last of which—the fifth—was attended by eighty students and twenty professors and friends. The German-Swiss students, who have an organisation of their own, have had two student conferences in Aarau. The number of their delegates is not known to us.

**Isolated
Workers.**

It yet remains for us shortly to survey the countries where there is no organised work among students. At the Eisenach Conference of the World's Student Christian Federation in 1898, we had the privilege of hearing reports from students coming from Belgium, Portugal, Spain, Italy and Austria. In all these Roman Catholic countries the difficulties are essentially the same. Their cry for help, in some cases expressed in the most entreating words, deeply touched our hearts with the feeling of our responsibility towards these brethren surrounded by the darkness of ignorance, superstition, and agnosticism. So far as I know, nothing has been done to meet these needs beyond what may result from the encouragement received by these dear friends during the memorable days at the foot of the Wartburg. In another direction a step has been taken quite lately, from which we hope to see good results. Mr. Heinrich Witt, the able secretary of the German movement, has spent some weeks in visiting German-speaking students at the universities of Russia—Dorpat, Riga, St. Petersburg and Moscow. Let us remember in unceasing prayer the lonely workers who labour faithfully in these lands with little outward encouragement, and are often met by much opposition.

I must not close without referring to the great blessing which has come to most of the continental countries through the repeated visits of our much esteemed and beloved brother, John R. Mott. It is impossible to over-estimate the importance of his faithful work both in regard to individuals and to the movements as such. While there is in looking back on the last four years much to encourage us, let us never forget that there is yet very much land to be possessed and subjected to the rule of our Lord and Saviour Jesus Christ.

Report from Australasia.

MR. S. HOWELL.

I am glad to have the opportunity of being present at this Convention as a representative of the Australasian Student Christian Union, to convey to you the hearty greetings of the Christian students and volunteers of Australasia, and to assure you of their earnest prayers and sympathy while you are thus gathered together.

It also affords me an opportunity of personally thanking you on their behalf for the generosity of the Student Volunteer Missionary Union, which made the formation of the Australasian Student Christian Union possible. Many volunteers here are probably not aware that when Mr. John R. Mott paid a visit to the chief college centres of the world in his tour of 1896, he was only able to include Australasia in his plans through the financial help given to him by this Union at its Conference held in Liverpool in 1896. I have the honour, on behalf of our Union, to thank you for so generous an act which has brought unbounded blessing to numbers of students in Australasia, and resulted in a work which is bearing fruit to-day in heathen lands.

It is to us a very significant fact that the two greatest English-speaking races in the world should have joined hands to give to Jesus Christ His proper place in the educational institutions of the colonies, for while Great Britain gave the money, the Intercollegiate Young Men's Christian Association of America furnished the men, not only to initiate the movement but also to supervise its subsequent development.

To appreciate our present position it is necessary to understand the religious condition of our colleges and universities when Mr. Mott visited us. It may be briefly summed up in his own words, "In the universities of no other Christian land has the secular spirit been stronger. In only five institutions were there student Christian societies. All but one of these five existing organisations were very weak. No two of them had the same name. Only one had meetings more than once a month. Only one was engaged in any form of Christian work." What is the position to-day? The Australasian Student Christian Union which was founded only three and a half years ago, consists to-day of over 45

individual unions with more than 1,400 members. Many of these students are engaged in personal work and more than 400 are enrolled in classes for Bible study. Others have been led to devote their lives to the work of Jesus Christ both at home and abroad. The union has its official organ, "The Australasian Intercollegian," and the system of summer schools has been introduced with excellent results. Four of these have already been held and have proved a means of binding together the individual unions and of educating students in the different methods of Christian Union work.

But it is in the Student Volunteer Movement that the greatest progress is noticeable. The Student Volunteer Movement is an organic department of the Australasian Student Christian Union and carries on its work with vigour. It has been ascertained that out of more than 4,000 students who previous to 1896 had passed out of our universities, less than a dozen had gone to the mission field. Since the formation of the Australasian Student Christian Union, more than eighty students have volunteered for foreign service. Of these, twelve have sailed and an even larger number are preparing to immediately follow their steps. Many who could not volunteer have been led to give their lives to work at home. The volunteers have adopted as their watch-cry, "The Evangelisation of the World in this Generation." Many colleges are now in possession of good missionary libraries, while volunteer bands and classes for the study of missions have been organised.

May I make one request on behalf of our Union. We covet above all things your earnest prayers. You can help us in no better way. Our position is a peculiar one. Our isolation, the secular spirit of our colleges and educational institutions, together with the great distances that separate them one from another, are serious obstacles to our advance. Our responsibilities are great. We look through the open gateway into the four greatest mission fields of the world—China, India, Japan and Africa; we stand on the threshold of the three greatest heathen student mission fields of the world—China, Japan, India. Our duty surely is clear. Shall our colleges in the presence of such responsibilities remain self-centred or are they to fulfil a high and noble mission?

Report from France.

M. DUSSAUZE.

The Missionary Movement among French students has been represented for some time past in Paris and Montauban by two societies bearing the name of "Société des amis des Missions." The universities in these cities are still at present the chief centres of the movement. In Paris, besides the "Société des amis des Missions," interest is being taken in mission work in three different organisations:—First, at the Cercle des Étudiants Protestants, founded by Pasteur Monnier, one member of which, M. André Chazel, has already left for Madagascar, where he is reorganising education in the district of Fianarantsoa, and another, M. Felix Faure, is at work in the Congo mission field. Secondly, at the Faculty of Theology, where numerous meetings are held in connection with foreign missions: it may be added that the students, under Professor Allier's able direction, are compiling a book on Protestant Missions, their origin, aim, and progress, which is intended for the forthcoming exhibition. Thirdly, at the "Maison des Missions," our special missionary college, which is actively preparing students for the various French mission fields.

In the Theological Colleges of Paris and Montauban, missionary studies are included in the regular course. From Montauban several members of the "Société des amis des Missions" have already sailed. A group of seven members of the same society, which numbers some seventy adherents, have lately signed the declaration, this decision being the result of an energetic campaign in several French cities, undertaken by M. Daniel Couve, a student of the Theological College of Montauban, shortly before leaving for Africa. Professor Leenhardt is at the head of this Student Volunteer Missionary Union, the first which has been regularly constituted in France.

Report from Germany.

MR. D. VON OERTZEN.

DEAR FRIENDS,—I cannot stand before you to-day without remembering again and again the first International

Conference of the Student Volunteer Missionary Union at Liverpool, in which I alone of the German delegates present had the privilege of taking part. That Conference, as you know, has been used by the Lord to bring forth the missionary movement on the Continent, and especially in Germany. Since the middle of our century there have been in our German universities a number of Christian students who were interested in the propagation of the Gospel among the heathen. At some twelve universities there exist to-day academical missionary associations, some of them with a membership of nearly one hundred. We are very glad to have amongst us official representatives from some of these, as was also the case at Liverpool. The chief aim of these associations is the scientific study of missions and missionary societies, with regular monthly or fortnightly lectures on missions. It is from these associations that most of the academical missionaries of Germany have gone out. That was the state of things until the Liverpool Conference. Liverpool gave us new thoughts, and a new horizon, and a Student Missionary Union, after the model of the Student Volunteer Missionary Union, was founded, March, 1896. But the whole missionary world in Germany—the missionary societies, and Dr. Warneck included—objected to the Volunteer Declaration. We could not at once, therefore, adopt the declaration, and membership was put upon the broader basis of missionary interest and zeal. But through the influence of the movement the opposition against the declaration decreased, until in the summer of 1898, the full basis of the Student Volunteer Movement was adopted, that is, the declaration of every member:—"It is my purpose, if God permit, to become a foreign missionary." At the same time the German "Studentenbund für Mission" became an organic part of the German Students' Christian Alliance, and also of the World's Student Christian Federation. The number of volunteers is now sixty-two. A good number withdrew after the changing of the basis.

This Union differs from the above-named academical missionary associations in the distinct Christian basis upon which all efforts and study of missions should be made. We wish that our German students shall not only be touched and interested in missions, but really moved by the

Lord. Our number is small and growing slowly, but, we are thankful to say, steadily. Already seven of our brethren are on the foreign field, one in direct foreign missionary service at home, two of those present at this Conference are on the way to their field, and others in their last years of preparation. Another is sailing next week.

In 1897, we held the first missionary Conference in Halle, the largest Students' Conference ever held up to that time in Germany, with the greatest influence upon the whole work of the broader German Student Christian Movement. In 1898 there was a local Conference at Leipzig, and now we look forward to a second Conference in 1901. For the last year and a half, "Mitteilungen," the organ of the two movements together, has appeared monthly, with an issue of 1,800 copies. In the last two months outlines for missionary study classes have appeared in this paper. To promote and lead such classes is a chief aim of our movement. They existed to some extent in the academical missionary associations, but there is in the whole of Germany a great need for devotional and scientific missionary study. The influence of the Student Volunteer Movement, especially since the adoption of the declaration, is widely felt amongst German students, and we are gaining more and more the interest and sympathy of all our German Missionary Societies. We are not discouraged by the small numbers, because we know that very often the call to Jesus must precede the call into the service of Jesus. And the Kingdom of God is in every age like a grain of mustard seed. "We can only advance upon our knees" has been our motto from the very beginning, and "If Thy presence go not with us, carry us not up hence."

Report from Hungary.

READ BY PROFESSOR HAMAR.

"On behalf of many Hungarian Professors and Students, we, the undersigned, express our warmest sympathy and beg you to accept our heartfelt congratulation on the memorable day when you are gathered together from all parts of the world 'to worship Jesus' (Matth. xxviii. 17), and to ask the Father to pour out His Holy Spirit that the work of the evangelisation of the world may be prosperous and successful.

"We confess with great sorrow, that we could not, heretofore, take a large share in the evangelisation of heathen nations, because we were, and yet are, forced to struggle in our own land against great difficulties, against the attacks of both superstition and unbelief. But, at the same time, we rejoice, seeing the signs of a better future, of the coming victory of Jesus Christ in Hungary. We have now a great privilege; we enjoy religious liberty. In spite of terrible persecutions in the past, there are yet about three and a half millions of Protestants in Hungary, and they are all allowed to worship God, 'in spirit and in truth.' Associations such as the British and Foreign Bible Society, the Scotch Bible Society, the Religious Tract Society, the Hungarian Protestant Literary Society, and the associations for young men which have been started, since we came in touch with the world-wide organisation of the Young Men's Christian Association, are hampered sometimes by indifference, but not hindered by the Hungarian State. The same liberty we enjoy in our schools. In the State universities and in other State schools, both Protestant professors and students have free admission. But besides State schools of several kinds, we have our own Protestant institutions. There are in Hungary eight theological academies, five higher schools for law students, several normal schools for teachers, male and female, and last, but not least, we have about thirty Protestant middle schools, like the gymnasia in Germany. All these Protestant schools are maintained by the donations of the Protestant population. It is true these schools could be and should be permeated by a more decided and more energetic evangelical spirit than they are now, but they give us, at least, splendid opportunities, which we use freely and not at all unsuccessfully.

"We have organised religious meetings both among the young men in the gymnasia and among the students of higher schools. We circulate Bibles, evangelical papers and books. We try to found evangelical associations, and have succeeded in organising several Evangelical Students' Associations. Four of these, namely: (1) the Student Department of the Young Men's Christian Association in Budapest, (2) the Evangelical Association of Students of Theology in Eperjes, (3) the Association of Reformed

Students of Theology in Budapest, and (4) the Evangelical Students' Association in Kolozsvár have officially asked Professor Hamar to represent them at the Congress in London. We are sorry not to be able to send more representatives, but we send many prayers to the Father, in the Name of the Crucified and Risen Saviour, that He may strengthen the hands of His children and 'cleanse the branches, that they may bear more fruit.'

"May we also mention that in the last years, though we were engaged especially in the evangelistic work of our own country, an interest has been awakened toward missionary work among the heathen. We pray more for that work, we invite missionaries to give addresses about the evangelisation of the heathen, we collect for several missionary societies, and in the year 1898 a little band of Hungarian Christians—among them professors and students—has undertaken to provide year by year the expenses of the education of an Indian young man, Stephen Kolangara, who is preparing himself, in Nettur, in connection with the Basle Missionary Society. May we also mention that we publish in the Hungarian language, year by year, the 'Topics and Thoughts of the Christian Endeavour Society,' and, guided by this interesting little book, many students read their Bibles daily; and that our Bible classes for students have been blessed, especially in Budapest and Eperjes, very remarkably. We also observed, this year, the Universal Day of Prayer for students in February, and we hope that it will be observed next year in many other places. Let us not despise such small beginnings, but thank God and rejoice, that Hungary has not been lost to evangelical Christianity.

"Pray for us; and if any of you, dear brethren, ever pass through Hungary, forget not to call at least in Budapest or visit other towns also and let us have something from the 'communion of saints.'

"'The God of Peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it.' 1 Thess. v. 23, 24."

Report from Scandinavia.

MR. LICHTENBERG.

The International Student Missionary Conference at Liverpool, in 1896, led to the foundation of the Volunteer Movement in the North, as some Norwegian Students, who intended to go out as missionaries, were induced by this Conference to form a band of volunteers for Norway. Meanwhile, Mr. Donald Fraser paid a visit to Scandinavia, and a Missionary Union of the Volunteers in the north was founded on the 28th March, 1896. The Norwegian Band became a branch of this Union. At that time the Union had in all six members from the three northern countries. The watchword of the English and American movements was not accepted. At first the movement was met with much distrust and criticism, but this changed greatly afterwards; the Conferences at Stockholm, 1897, and at Christiania, 1898, as well as a pamphlet, which the Union published in 1898, contributing much to the change. Now a mutual understanding and sympathy exists between the mission authorities and the Volunteer Movement. Mr. Mott's visit was of great importance, as it promoted a spiritual movement among the students. On that account the Student Conference in Norway brought a great blessing by enjoining the mission call on students. The number of Volunteers has considerably increased, nay, even a thoroughly new national branch is founded in Finland, where there are now four volunteers and ten associates. Missionary study was formerly often carried on in an uncertain way, now it is done in a firmer and more systematic way. Altogether the movement has grown in interior power and depth, yet much is still required, much egotism and indifference has still to be conquered. The obstacles are great, but the Lord's power is still greater. The number of Volunteers is at present: 17 in Denmark, 7 in Norway, 4 in Sweden, and 4 in Finland, altogether 32, of whom 4 have sailed.

The motto of the Scandinavian movement is: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Report from Switzerland.

M. PIERRE BOVET.

There is at present no regular Volunteer movement in Switzerland. Therefore I shall not detain you long. There has been for some time a committee for France and Switzerland, and it has done much good, I believe, especially through its travelling secretary, M. Daniel Couve. But all the men who were in that committee have sailed and, as that Volunteer committee was not backed up by any movement, the men have not been replaced. Perhaps in a small country like Switzerland such an independent organisation is not necessary and the missionary effort among the students may safely be entrusted to the Genevese College Christian Union. The interest in foreign missions is now growing everywhere in Switzerland. We have not many missionary societies, but they are well known to every Swiss Christian and also to every one of our Christian students. The missionary interest of the Swiss goes to four missions:—The Basle Mission, the Paris Mission, the Mission Romande—a mission of the Free Churches of French Switzerland—and the Moravian Missions. To every one of these missions, I believe, the Swiss contributions are yearly increasing. To the Paris Mission, *e.g.*, they have more than doubled in the last two years. If we look now at the interest students bear to missions, we have also, I believe, cause for thanksgiving. In the Moravian and Basle Missions very few students indeed are starting as missionaries, but in the Paris Missions (Basutoland, Congo, and especially the Zambezi mission), they are more numerous, and, finally, in the Mission Romande all the missionaries are Student Volunteers—men who have lived and studied with us in our universities and colleges. I believe the number of sailed Swiss Volunteers, since the Liverpool Conference, is ten. Four more are ready to start, nine are actually engaged in training, and many more are still in preparatory schools.

I just add two words on the subject of systematic study of missions. We have only two mission circles. The oldest one has no connection with our College Christian Union (Association Chrétienne d'Etudiants); it is the Akademischer Missionsverein at Basle University, founded in the winter

term, 1881-1882. It has now 18 members, and meets every three weeks to discuss a paper on the subject of home or foreign mission work. It has a missionary library. The other one, founded at the beginning of last year (1899) is at Geneva University. Much remains to be done. Still its missionary library of 88 volumes (remember that the French missionary literature is by no means so vast as that of England or Germany) is rendering good service. At Neuchâtel the missionary section of the Young Men's Christian Association includes many students. Moreover, it must be stated that in every one of our college unions (Associations Chrétienne d'Etudiants) to which I already alluded, missionary meetings are held. At the summer conference at Saint Croix, too, room is always made for a missionary paper. The College Christian Union supports one of the students of the new-opened college of the Mission Romande at Shilwane, Transvaal. This is what has been done in Switzerland to quicken the interests of students in foreign missions. You see it is not much. We wish to do more; and that is why so many of us have responded to your kind invitation and have come over to this Conference, eager to learn here how we may become more active in this part of Christian work.

Report from South Africa.

MR. A. HOFMEYR.

The Students' Christian Association was introduced into South Africa by the Rev. Donald Fraser and Mr. Wishard at a Conference held in July, 1896, and attended by delegates from about thirty educational institutions. Since that time the work has gone steadily forward. Branches have been formed in many of the larger schools with somewhat modified constitutions. These are forming a valuable nucleus for the college Associations.

The Students' Christian Association of South Africa consists of the student movements of Cape Colony, the Free State, and the Transvaal. The movement was introduced into the two Republics by student delegates, and has been strengthened there by visits from the travelling secretaries.

There are at present Associations in about 95 institutions. These are distributed as follows: 65 in Cape Colony with 1,900 members; 17 in the Free State with 625 members; and 13 in the Transvaal with 250 members; giving a total membership of 2,775. Each of the three movements is represented on the Executive Committee and Advisory Council. Attempts made to introduce the Association into Natal have hitherto been unsuccessful except in the case of one institution.

The last Conference of the Association was held in Cape Town, October 4th to 8th. The number of delegates who registered was only 80 as compared with 211 in 1898. This was mainly owing to the unsettled state of the country and to the fact that the Transvaal and Free State did not send delegates. The past year has been one of much blessing in many respects. The number of Associations added was larger than in any previous year; the *Morning Watch* has been introduced as a part of our Association work and been very well taken up by the students, and what has given the most cause for thanksgiving, the interest in missions and the desire to do mission work, are plainly growing stronger. To follow up the work of our travelling secretaries in the Republics, and to reach the Dutch-speaking students and scholars, a Conference was held at Bloemfontein, in April last. More than a hundred delegates were present, representing 29 institutions, and that the gatherings were productive of the deepest spiritual impressions was clear at the time, and has been proved by the work many of the delegates have since then been doing for Christ and the extension of His Kingdom.

The Bible study department is one of the most powerful branches of our Association work. Some 2,300 members take part in the Bible classes and circles.

The Student Volunteer Movement of South Africa is a branch of the Students' Christian Association. We have at present 152 Student Volunteers on the books—25 of these signed the declaration during the past year. During the year eight Volunteers left to take up mission work in some part of Africa, and eleven are at present in Great Britain, going through a medical course.

Evangelisation the Primary Duty of the Church.

“Evangelisation is the offer
to sinful men, of Jesus Christ
the Saviour King, through the
lips and lives of redeemed .
men and women
It is the task of making Christ
a Living Reality to men.”

“God hath committed unto us the Word of Reconciliation.”

Exeter Hall,
Wednesday Morning, January 3rd.

Evangelisation the Primary Duty of the Church.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

MR. CHAIRMAN AND MY CHRISTIAN BRETHREN.—The subject which we have to consider is the necessary preliminary to all the work that has to be done—the subject is, The Primary Duty of the Church.

Why was the Church formed at all? What was the purpose of it? Why did our Lord set it up here on earth? Why did He call upon all those who were converted to His Faith, and trusted entirely to His sacrifice for them, to form themselves into one great body, His body, the Church, which is in one place called by the very title which belongs to Himself—the *fulness*—that is, the completeness of all that belongs to the spiritual world? This Church is created for what purpose? To give the message of the Gospel to the human race. That is the purpose for which it exists, and if that purpose be neglected the work it has to do is but partially done. Of course, it is quite certain that part of the work of the Church is to be perpetually pressing on the souls of all the members of the Church the duty which they owe to their Lord in all other ways besides this. We have to preach Christ crucified, we have to preach the love which Christ has shown to us, we have to preach the unswerving love for which He asks, we have to preach that men should live lives corresponding to that love. All this we have to preach not only to those who know Him, not, but to those who know Him already. The work of the Church comprehends all that is done for the members of the Church, who are already members. But there must be a perpetual endeavour to extend the borders of the Church and to take in men from outside, to bring all men to see the truth, all men to love the Lord Jesus Christ. And that comes first of all; in fact, in the very nature of things it must come first of all, because we cannot

**The Church
created to
evangelise the
human race.**

deal with members of the Church until they have become members of the Church. And there are millions who still lie outside, millions who have never even heard the name of the Lord, or, if they have heard, have not the faintest idea of all that is wrapped up in that Name. We have to make all men see the goodness of the Lord; we have to make all men understand the wonderful love which He has shown to us through all the ages.

**The Church's
delay.**

And now we have to humble ourselves with the thought that there has been a terrible lack of progress in the discharge of this duty. To think that we are now in the year 1900, and at this very time the Gospel has not been heard all over the world! And it is as if the Lord was giving us a fresh call now, a fresh call to remind us of that original duty.

**Christians
awaking for
the first time
to personal
responsibility
for the evan-
gelisation of
the world.**

There are two things which have struck much upon my mind and upon my conscience. In the first place, I think that now, for the first time in the history of the Church, men's minds are much more generally roused to the duty which the Lord imposed upon them before He left this world to sit on His Father's throne at the Father's right hand. There is beginning to stir widely over the world the conviction that every single Christian, be he who he may, whatever be his rank and whatever be his place—let him be the humblest and the most illiterate of all those who believe in Christ—every Christian, if he loves the Lord, is bound to think of the command which the Lord gave at the very beginning, to go and preach the Gospel to every creature, to go and preach the Gospel of God's love. If the Lord does not send him forth personally, does not call upon the man himself to go, He still lays upon him the obligation to do all that he can do in order that the work may be done. There are those who ought to go forth themselves, who have the gifts that are necessary, who have the call within themselves, who feel the impulse which God is stirring in their hearts; there are those who can, if they will, fit themselves for such a task, and can themselves personally undertake it. But even those who cannot do this, and who cannot say that they know that they are called by the Lord to that particular work of preaching the Gospel—even they can aid the work by their prayers and by their money; they can do their part in this great duty though it may not be the whole work of

their lives ; and they are called upon, every man in his place, to look upon this as one of the most important, if not the most important, of all the Christian duties that they have to discharge. The Lord died upon the Cross for us, and yet strange to say, He has left it entirely to human action to make known what He did, and to reach men's souls and hearts by telling all the story of His redeeming sacrifice. Strange it is that we should be fellow workers with God in this great work, strange it is that this should all have been done so many centuries ago and that it has been left to mankind, it has been left to us who have been called in from the rest of mankind by the circumstances of our lives, it may be by the voices of God's ministers, by the reading of God's Word—it has been left to us who have been called into His service to preach that Gospel by which men are to be saved. I never can express my astonishment at this great mystery—that in this way God has determined that His great work, the work of redeeming mankind, should be brought to the knowledge of those who are to be redeemed by it—that it should be done by men if it is to be done at all. For if there is one lesson to be learned out of all past history, it is this—that it pleases God that His Gospel should be made known by the instrumentality of men, and that if men will not do it—God to whom one day is as a thousand years, and a thousand years as one day—God in His marvellous patience will wait until men shall take up the work.

And they are beginning to feel it. The very meeting that we are holding now, and the work that we are endeavouring to do, is but a symptom of that great emotion which is working in men's souls far and wide. It sounds as if it were something strange that those who are the ministers of the Gospel should now be telling the Christians to whom they are sent that this is one of the great duties of the whole Christian Church. It is strange that we should now have to tell it, but the fact that we are beginning to tell it, that we are gathering together those who will tell it, and will lead others to tell it—that fact is in itself an indication that the Lord is speaking to us. God is in reality the author of whatever enthusiasm is now rising for this great task. It is the Lord's Spirit that is stirring the great mass of Christian people, and He calls us all, by such indications, to that which

Evangelisation the Primary Duty of the Church.

THE REV. ALEXANDER CONNELL, B.D.

The Evangelisation of the world is the ruling passion of the heart of Christ, and when I have said that, I have indicated the only way in which this gigantic proposition before us to-day can be approached. You cannot establish this proposition, or inexorably impose this duty on the Church by means of any logical formulæ, or on the other hand by means of any hysterical appeals to generous pity or romantic enthusiasm. These at the best are but auxiliary impulses. The supreme compulsion lies behind them. Explain your terms and you establish your case. Understand what is meant by evangelisation, and you dare not stop short until you have girdled the world with it. Understand what the Church is and you have proved its duty. Evangelism is the heart of the Gospel, the Gospel is the heart of the Church, and the Church in which Christ dwells is the heart of His world. I shall probably best convey to you, therefore, my own convictions on this sublime task, if I attempt first to define what I understand by the term evangelisation, and, secondly, to group under three positions what seems to be the inevitable implications of it as we face a great part of the human family which, as yet, knows not God.

What is
Evangelisa-
tion?

Evangelisation must be understood in an effective way, for evangelisation is the offer to sinful men, of Jesus Christ, the Saviour-King, with all the clearness, all the forcefulness, and all the sustained conviction which the Spirit of God can make possible, through the lips and lives of redeemed men and women. There must be a clear, simple, solemn announcement in the name of a pure and loving God of the Salvation that is complete, available, and free in the Living Christ. Before you can make that announcement you must surely master difficulties of language, learn to interpret habits of thought, moral condition and faintest spiritual yearnings, in the people that you teach, so that unerringly the seed of truth may be planted in the heart. It is for the truth and the spirit that is in it to work the miracle of life. But you must do your honest best to send it home. Short of that you fail in your duty to the high commission. You must further support your offer of Christ by a life that embodies Him.

The evangelist himself is after all the most potent confirmation of his mission. Support your announcement of Christ by the witness of a new order of life, by the singular phenomenon of a living man's reliance on the Unseen, by a correspondence of soul with hidden forces that are unknown to heathendom, that are known only to those who live in Christ, and you will be a whole revelation in yourself of the mysteries of God. The aptness and the passion of human speech go far, but nothing carries this message so deep and so far to human hearts as the wondrous spectacle of a consecrated Christian life. But I question if even then we have done our duty in the work of evangelisation, for it follows inevitably that this message and this example must be supported by the corporate life of the body of believers. The Communion of Saints, God's royal priesthood, whose is the grace of prayer and of intercession, whose it is to link, through the indwelling Christ, His scattered members upon earth with the great cloud of witnesses and the multitude that no man can number, the Communion of Saints, the sum of redeemed life on earth must stand behind the evangelist, a spiritual momentum, and a decisive witness to the faith you bring. I fail to see how, short of all this, the work of evangelisation can be done, as it ought to be done. I fail to see how until it *is* done, the ingathering of the nations shall be gloriously achieved. Now if I am right in this, have we not disposed of the shallow habit of speech in which we speak of such countries as our own being already evangelised? You may say that all or nearly all within these lands have heard the Gospel. That is not the question. Have they heard it in a form that lent reality to it, and left them without excuse? Have they seen it as well as heard it? Have they felt it as well as seen it? Has the preacher—has the Church besought them as in Christ's stead, with all the pathos and majesty and pity of Christ, to be reconciled to God? And if not, then in homelands as in distant lands evangelisation is, to say the least, a very large part of the task of those who believe the Gospel. Evangelisation therefore is the task of making Christ a Living Reality to men, of communicating to them the knowledge that has saved ourselves, and of doing so with every equipment of language, intellect, piety, and fellowship at our command.

If that be so, some things inevitably follow as we face that portion of the world that knows not God. Three things follow :

- (1) It is the nations' right to have a preacher ;
- (2) It is the function of the Church to send him ;
- (3) It is the genius of the Gospel that he should go.

**The right of
the nations
to have a
preacher.**

(1) It is the right of the nations to have a preacher. It is the accident of time, or shall we not rather say the Providence of God, that has brought to us sooner than to most, the Gospel of God. There is no more mention of the Anglo-Saxon or Latin peoples in the original commission of the Gospel than there is of the South Sea Islanders. Some of us may be tempted to regard that as a singular oversight, but it is a fact to be faced. There is not a hint to limit the possibility that in the end of the day the most perfect fruitage of Christian character, the most perfect reflection of Christ Himself may be found in the Chinaman or the Hindu rather than in the Westerner. How do we know whether there may not be seen through the subtleties of Hinduism, or the complexities of the yellow races, or the primitive simplicities of the black, the completest witness of a divinely created life? We grow far too insular. Other people are our despair, because we do not understand them. Their racial characteristics we sometimes reprobate and we sometimes deride with a fine, arrogant self-complacency, which is in direct succession to ancient Pharisaism. If it be difference of race that limits our view of the Gospel, it is not only that we fail in understanding the Gospel, we are lacking in common sense. It is true the Gospel may not be for its immediate result quite independent of racial features, but ultimately it is magnificently independent. The fact that you have heard the preacher first, proves nothing as to absolute results, it only proves that the Providence of God has been kind to you and may be kinder yet by making you the strange, imperfect medium of creating a nobler type of Christian life than you can lay claim to yourself. But the nations have a right to the preacher not only because they are one with you in possibility; they are also one with you in God's intention. All questions as to the exact suitability of the Gospel to certain peoples are irrelevant. If it is not suited to all peoples it is not suited to us. If the Gospel does not

appeal to man as man through the Incarnation of Christ, then the Incarnation is a dream, and our faith is vain. If the Gospel does not appeal to man as sinner through the Atonement, then I say again the sacrifice of Christ was but a personal martyrdom, a local tragedy, and it is the very extreme of self-delusion for you to hide your head beneath the awful shadow of Calvary. If the Gospel does not appeal to man, universal, as God's wayward and prodigal child, then how you can have the impertinence for one moment to cherish any faith in the Fatherhood of God, passes my comprehension. Are Christ and God and Religion only for half the world? Admit that in Christ you meet the Supernatural, the Divine, and in the moment of that admission you take your place within universal humanity, and you have no other charter of approach to God than is open to the lowest savage, in whose breast there beats the heart of a man. It is the right of the nations to know that fact. It is the right of the nations to have a preacher.

(2) It is the function of the Church to send him. And when we say that we mean two things; first, that the Church is the appointed and accredited agent for this duty. It is not the service of officials but the fellowship of Christian people, the panting desire of the whole body of believers that is going to carry the Gospel to the ends of the earth. No committees at home, no agents on the field, however devoted and intense, can relieve the Church of one atom of responsibility for the evangelisation of the world. It is the collective life of God's people upon earth—not any sectional or official propaganda through which the divine ministries of Christ and the gifts of the Holy Spirit are revealed and transmitted to men. In this sense I was right in calling the Church the heart of the world. Its function is to give to others the life that Christ is pouring into itself. Freely ye have received, freely give. The Church is a city set on a hill, a light shining in a dark place, a witness to the tremendous verities of God in a gainsaying generation. The Church has equipments, opportunities, avenues of approach and methods of work which can be given to the task. Above all, the Church holds the divine secret, and it is only the dictate of simplest duty to declare it. If it does not the penalty is a terrible one. For

The function of the Church to send a preacher.

when we say that evangelisation is the function of the Church, we mean next that unless the Church exercise its function, by a merciless law, which we might well have learned ere now, it must impoverish, confine, and finally arrest its own life. One can never forget that Christ's last promise that He should remain with His people as an intimate spiritual presence, was given when He swept the world with His compassionate eyes and said, "Go and preach the Gospel." There is a vital, biological link between that function and the abiding of Christ. No one can reap the full wealth of that promise, no one can penetrate the deep secret of the Risen Christ's amazing nearness to us, except the man who is in league with Christ's ruling passion, who is caught within the vast ambition of redeeming the world; and if the Church be false to its own most patent and most glorious function, a blight will surely fall upon it—not only because it has disobeyed, but because it has placed itself outside the field of life. The field is the world; let the Church turn from that and it will die, and if it die by such stupendous folly, it deserves to die, for it can only turn from it by denying the faith of the Son of Man.

**The genius of
the Gospel
that the
preacher
should go.**

(3) For it is the very genius of the Gospel that the preacher should go. Evangelisation is the heart of the Gospel. The evangelisation of the world is in every heart-throb of the Risen Christ. The evangelisation of the world is the supreme Christian purpose for which every other Christian purpose exists. The evangelisation of the world is the only adequate object for so amazing a life and death as that of Jesus Christ our Lord. The evangelisation of the world is the only result that will give Christ to see of the very travail of His soul. It is of the essence of the Gospel that the preacher should go, and yet the Church, or at least a part of it, hardly seems to have realised the fact that a sectional and a united mission for the Gospel is a contradiction in terms. There are some Christian men who grasp the world-idea in almost every aspect of it but the religious—commerce, empire, thought, all are looked on in universal relations, yet curiously enough they think the destinies of heathen people may be wrought out by the glimmerings of religion they possess. The Gospel is not a matter of locality at all, it is a matter for humanity, and by whatever method you are going to secure

your end you must give it to humanity. That is the only lock the key will fit. Even in your work in Christian lands you must still frame your duty and fulfil it with your eye on Christ's world-wide programme, if your service is to be of the right Christian type. The standard of a universal faith and a universal mission can alone give dignity, permanence, and the mystic quality of spiritual beauty, even to the smallest home-duty. Every one who feels Christ's heart beat in that deep, silent hour when a man is taken out of himself and into the Eternal, can never again shut his eyes to the great brotherhood of humanity, or slacken effort until the Kingdom of God is fully come. So we have come back step by step to the heart of the Gospel, and that is surely the conclusion of the whole matter. The Gospel either is not what it says it is—what we believe it to our own joy to be—or the thought of a perishing world is intertwined with the very roots of its divine life, and on its brow it carries the evidence of its mission to all men. There is no appeal from that. No appeal for the individual Christian for even if he never stir by the radius of a mile from the spot in a Christian land in which he heard the Word of Life, he must live his life and do his work there as in the very sight of a universal God, as in the very breath of a universal salvation. There is no appeal for the Church, because this is the very spirit of its life. The Church must front the world with the Gospel else it denies its own name, and denies its own Lord. There is no appeal for the nations from this law. The Gospel, thank God, was destined for them and they were destined and prepared for it. Grasp these facts and you will find it a reasonable, enlightened, and inevitable view of the Gospel that compels us to say that evangelisation is the primary duty of the Christian Church.

The Need of the World.

An Appeal from Twelve
Secretaries of the British
Student Movement now in
the Foreign Field . . .
The Need of the World
from the standpoint of a
Missionary in China . .
Africa's Appeal . . .
The Need of the Mosam-
edan World . . .

"Inasmuch as ye did it not unto one of the least of these,
ye did it not unto Me."

Exeter Hall,
Wednesday Evening, January 4th.

A Letter from Twelve Secretaries of the British Student Movement now in the Foreign Field.

"We, the undersigned former secretaries of the Student Volunteer Missionary Union and British College Christian Union, send our greetings to the International Missionary Conference assembled in London.

"Many of us were present at the great Conference held four years ago at Liverpool, and we can never forget the impressions then made upon our hearts by the Spirit of God. In grateful remembrance of those days we are praying that the river of blessing which swept through that gathering may rise to flood-tide, and overflow into the heart and life-purpose of every single delegate now assembled. It would be a great joy to us to be present at this Conference, and to share its privileges, but we rejoice rather to be fulfilling our declaration of purpose to become foreign missionaries.

"Fellow students, we plead with you to speedily send reinforcements that the conquest of the world, which our Great Captain is surely achieving, may be brought nearer and His Kingdom of Love established among men. Will you not use these days of the Conference to confer first and foremost with your Lord and receive, direct from His hand, the plans for your life-work? As you are gathered in His presence, shall not the remembrance of His costly, redeeming love touch each heart and make it glow with a stronger passion for obedience to His great and glorious command to go into all the world and preach the Gospel to every creature?

"Will you hesitate to invest your life where it will count most for the Kingdom of God, and for the evangelisation of the world in this generation?

"We are solemnised as we ponder the profound issues which may flow from your decisions. Their influence will extend far beyond your own lives, affecting the destinies of thousands, even millions, of your fellow men.

"May God reveal His Will, both to your hearts, and to ours, and endow us with increasing grace for its fulfilment,

"Your fellow students,

"(Signed) FRANK ANDERSON,	"J. H. OLDHAM,
"L. B. BUTCHER,	"RUTH ROUSE,
"CRAYDEN EDMUNDS,	"AGNES DE SELINCOURT,
"W. H. T. GAIRDNER,	"EMMELINE M. STUART,
"W. E. S. HOLLAND,	"DOUGLAS M. THORNTON,
"WALTER R. MILLER,	"J. RUTTER WILLIAMSON."

The Need of the World from the Standpoint of a Missionary in China.

THE REV. G. OWEN, OF PEKING.

China a world
in itself.

The subject assigned to me to-night is, "The need of the world from the standpoint of a missionary in China." There is a danger in that text, the danger that the world will be forgotten in China. I used to have a map hanging up in my study, a map of the world made by Chinamen. There stood China very large indeed, covering nearly the whole of that big map. No need to ask where China was! But if you wanted to see where the rest of the world was, you needed to put on very good glasses, for the Chinamen had put all the rest of the world down along the sides and up in the four corners. I am afraid the world will fare just as badly in my hands to-night; when I get into China I shall not be able to see beyond it. But I have a suspicion that that is just what you would like me to do—forget everything excepting the needs of China, and tell you to-night something of what those needs are. By these needs I understand the spiritual and moral needs of China.

Foundations
of Chinese
Religion.

China, during the four thousand years of her history, has grown enormously in territory, in civilisation, in wealth, and in worldly wisdom. But she has not grown in Divine knowledge or in moral power; on the contrary, the history of China is a remarkable instance of down-grade in religion. The ancient Classics of China show a very wonderful knowledge of God. There are passages about God in those old Classics worthy to stand side by side with kindred passages

in the Old Testament. The fathers and founders of the Chinese people would seem to have grasped the great truth that the Lord our God is one Lord. They would seem to have been Monotheists. But very early nature-worship crept in and obscured the knowledge of a personal God; heaven and earth, sun, moon and stars were deified, and became the chief objects of worship in China. God was confounded with the material heavens and with the powers of nature. This worship began early and continues down to the present day. In the southern suburb of Peking there stands a great, white, round, marble altar where the Emperor worships with great ceremony on the morning of the winter solstice; in the northern suburb there is a great square altar where he worships on the morning of the summer solstice; in the eastern suburb there is an altar to the sun, and in the western suburb an altar to the moon. But nowhere in Peking, and nowhere in China will you find a single temple or altar dedicated to the One True and Living God.

Nature-
worship.

After this nature-worship came man-worship or hero-worship. From very ancient times the Chinese worshipped their ancestors, and from the worship of ancestors to the worship of heroes and sages is a very short step indeed. And age after age as new heroes arose, new gods were added to the pantheon, until to-day there are lords many and gods many—a god for everything, and a god for every event.

Hero-
worship.

But along with this man or hero-worship came demon-worship; for if the spirits of good men can bless, then the spirits of evil men can curse. China to-day is demon-haunted. Much of the worship of the Chinese is intended to propitiate evil spirits. You may see charms hanging over almost every door to keep away the evil spirits, and night is made hideous in China, and sleep often impossible, by the firing of crackers to scare away the demons. Sickness, calamity, and death are supposed to be the work of these evil spirits. I have seen yellow placards on the walls of Peking, bearing the legend that "Prayer to the prince of devils is sure to be answered."

Demon-
worship.

Alongside of this demon-worship we find also animal-worship. It began probably early in the history of the Chinese race, but it has grown with the centuries, and to-day, especially in the northern half of China there are certain

Animal-
worship

animals, such as the fox, weasel, hedgehog, and snake, which are more worshipped than the most popular gods. Shrines to these animal gods stand beside every cottage, and they are worshipped not only by the common people, but by all classes from the highest to the lowest. I have seen within sight of the great walls of Peking crowds of men, women, and children worshipping at a fox-hole. I have seen one of the great gates of Peking crowded with people, day after day, going to worship a supposed fairy fox seen outside the city walls. Any day of the year you may see yellow placards on the walls of Peking, with the legend, "Prayer to the venerable fairy fox is sure to be answered." Thus low have the great Chinese people fallen, literally fulfilling the words of the Apostle Paul, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." And what a comment this is, too, on those other words of Paul, "The world by wisdom knew not God!"

No vision of
God.

The Chinese are not lacking in brain power. Their long history, their wonderful civilisation, their many inventions, and their vast literature, are splendid proof of the strength of the Chinese brain. But in spiritual things poor China is very low. China's great need to-day is the vision of God of which we heard last night. China wants to hear of God as the Creator, as Lord over all, blessed for evermore, as the Father, the Redeemer, and the Friend of man. You know by personal experience the meaning of those words of our Lord, "This is life eternal, to know Thee the only true God and Jesus Christ Whom Thou hast sent." That knowledge, which brings life now and the life eternal hereafter—China wants from you. Her need is the knowledge of God.

No hope.

But without God man is also without hope. This is the case in China. Many among the scholars and upper class affect agnosticism, and are very indifferent about the future. But the great mass of the Chinese people believe in that future, but have absolutely no hope in regard to it. I have spoken to large numbers of Chinese—of course, I am speaking of heathen Chinese—and I have never yet met a single heathen Chinese who professed to have any hope of heaven. The Chinese die, believing that they are going down to hell to

expiate their sins in long æons of suffering, and that when these sins have been expiated they will be re-born into this or some other world, as men, as beasts, or as insects. I have seen many a Chinaman die. It is a sad and gruesome sight. No word of comfort or hope is spoken in the ears of the dying man, but as the last moments draw near, the women raise the sad, weird death-wail, and amid that sad wail, the man passes out into the great darkness.

In the great temples of China you will find large, life-sized representations of the tortures of the lost. In one place you will see men and women being ground to powder in mills; in the next, mashed to jelly in mortars; in the next, cut to pieces with knives; in the next, bound to red-hot cylinders. There you will see a frozen hell, a burning hell, and a hell of bubbling filth. And the Chinese have discovered no Saviour from sin here or from that terrible hell hereafter. Confucius, the great sage of China, taught the Chinese many precious moral lessons, but he never said a word capable of relieving the burdened sinner's heart, or shedding a ray of light upon the dark valley of the shadow of death. And Buddha preached to man not Gospel, but law, and that law may be summed up in one sentence: "Be not deceived, for whatsoever a man soweth, that shall he also reap."

Chinese Hells.

"The Heathen perish day by day,
Thousands on thousands pass away;
O Christians, to their rescue fly,
Preach Jesus to them ere they die."

I am told that those lines are somewhat antiquated, and are not quite orthodox. I do not know whether they are orthodox or heterodox, but those first two lines express all too plainly the human experience out there in China, the experience of Chinese deathbeds. It may be that those who pass from our shores here in darkness may find unexpected light awaiting them on the great other shore—I do not know, we do not know what will be the doom of the heathen that never heard of Christ. We know, however, that the Judge of all the earth, the God of infinite love, will do what is right. For my own part I am not distressed to know what is the doom of the heathen—they are in the hands of God. I am far more concerned to know what will be my doom if I neglect them, what will be my doom if I stand heartlessly

"Inasmuch as
ye did it not."

by and see them pass down the great stream of sin and death, and stretch out no hand to help them. Oh, as I think of it I seem to hear the Master say, "Depart from me; inasmuch as ye did it not unto one of the least of these My brethren, ye did it not unto Me." The Chinese are without God, and they are without hope. Their great need is the knowledge of Christ.

**The Chinese
without moral
strength.**

But without God, and without hope, they are also without moral strength. China has enjoyed, down through her long history, exceptionally good moral teaching. The old Confucian Classics are remarkable for their moral tone. Intellectually those Classics are inferior to the best productions of Greece and Rome; but, so far as I know, they are morally the best in the world next to the Bible. China has possessed those Classics in their completed form for two thousand years; they have been the text-books in her schools and colleges down through all those centuries; her scholars can repeat them by heart from end to end. And no doubt those Classics have been a great boon to the Chinese people; they have kept alive the national conscience, they have quickened the national sensibilities, and they have held up a high ideal before the people. But the teachings of Confucius and the other sages of China, have not only failed to reach their own ideal, but have failed to preserve China from gross sin and deep moral degradation. The moral teaching of Confucius is severed from religious sanction, and, so far as I have seen, when you separate moral teaching from religious sanction, you leave it powerless. It is like a well-made engine with cold water in the boiler; it is like light without heat; it is like seed without the life-germ. We all admire the Sermon on the Mount; we think it beautiful, and beautiful it is; but oh, I often wonder how much that teaching would affect us if separated from the Cross which follows it, and on which it is based. My impression is, from what I have seen out there in China and what I know of my own heart, that it would affect us very little indeed. In no country will you hear so much talk about truth, honesty, and righteousness as in China, and, perhaps, in no other country will you find so much lying and cheating, deception and dishonesty. The tone of society is exceedingly low; it is of the earth, earthy. The people look up to the

great Confucian scholars as their patterns, both in precept and practice, and the great aim of these scholars is to obtain official positions, get rich, live in luxury, and have a numerous progeny; and they have stamped upon Chinese society the same earthly, carnal spirit.

The Government, as you know, is exceedingly corrupt; all the officials take bribes, sell justice, and enrich themselves out of the public treasury. So great is official corruption in China, to-day, that there is sore peril that the nation will fall to pieces. Yet the officials of China are her most learned men—the cream of the nation; they know the Confucian Classics by heart, and are the State hierarchy; corruption in them is corruption at the fountain-head.

Official corruption.

Confucianism, down through all the centuries, though it has had a wonderfully free field out there in China, has never humanised the Penal Code. In the courts of China to-day confession is extorted from the accused by cruel beatings and barbarous tortures. The prisons of China are dens of filth, where the poor prisoners die in hundreds by cold, hunger, disease, and neglect. And you know that in China war is carried on with all its old savagery. Prisoners are mostly massacred, and their corpses frequently mutilated. Confucianism has failed to instil mercy for the guilty, or pity for the fallen foe.

Cruelty.

And there is a great lack of love in Chinese society; it is one of the things that you feel as long as you live there—you feel it every day. The idea of self-sacrifice, the idea that I am to give up something of my own, that I am to suffer for the good of another outside of my own family and clan, is an idea that barely exists, and is certainly very seldom seen in practice. A boat is upset on the river, but little or no effort is made to rescue the drowning. A house is on fire, but no one thinks of risking his own life to save that of another. A stranger falls sick, and drops by the wayside, but the chances are that not one in that passing throng will feel compassion enough to go and help that stranger, taking him to his home, or having him conveyed to an inn; he is probably left there to suffer and to die.

Lack of love.

The paucity, the smallness of their public charities, too, tell the same tale. Theoretically things out in China are wonderfully perfect, and judging from what is written on this

Chinese charity.

point of charity, it would seem, at first sight, that a good deal of charity existed. But for my own part, though I have lived in China and mixed with the Chinese for over thirty years, I have seen very little of it in practice. There is no regular parish relief for the destitute, no hospitals for the sick—so far as I know, although there are little dispensaries here and there—no homes, worth mentioning, for the orphan and the aged, and no asylums, so far as I know, for the blind, and for the insane. And we need not wonder at that, for these things were born of Christian love, and where the love of Christ has not penetrated, these things do not exist at all, or exist in very meagre forms.

The need of
woman in
China.

Look, too, at the deep need of woman out there in China. The women of China are probably better off than the women of India. For all that, I am very glad that I am not a Chinese woman. Her condition out there is a very sad one, one that no one here would wish to occupy. She is despised, she is neglected, she is left untaught; probably not more than one woman in a thousand can read a single word. And, so far as I know, in the whole of China, outside Christian missions and Christian influences, there is no girls' school. They teach their boys all they can, but they leave their girls untaught, and the Chinese will tell you that they do not want educated women. They have a proverb which says, "The absence of ability is a virtue in woman." They will tell you that a woman's duty is summed up in the "Three Obediences." When young let her obey her father, when married let her obey her husband, and should she become a widow let her obey her sons. To *obey* is the whole duty of woman. And they have crippled her feet as you know, and made her life one long, long suffering, and this has been done in order to make every Chinese home a woman's prison, to compel the woman to be the home-slave and the home-drudge, and to make it physically impossible for a woman to fill any sphere outside the narrow limits of home. Buddhism and Taoism are equally hard on woman. According to these two systems, no woman, however virtuous she may be, has any hope of immediate salvation beyond the grave. When a woman dies, simply because she is a woman, she falls into the dread "lake of blood," and when she has expiated her supposed sins, the sins of womanhood, in that dread lake, all she can expect,

the highest she can hope for, is to be re-born into the world as a man. Think of it. The highest hope of woman to be re-born a man!

What a contrast this is to the teaching and action of our blessed Lord! He accepted the ministry of women's hands; He numbered women among His immediate disciples; it was to a woman He said, "She hath done what she could"; it was of a woman He said, "She hath chosen that good part which shall not be taken away from her." And I have always been glad of the fact that it was a woman's eyes that first saw our Risen Lord, and it was a woman's lips that first proclaimed to the infant Church His triumph over death and the grave. It was a true instinct that led Mary to bring her precious box of ointment and break it upon the feet of her Lord. She probably did not know why she did it, but she felt that glory had fallen upon her from that Lord, and she came to pour out her box of ointment upon His feet. I do not wonder that down through all the ages women have been amongst the most ardent followers of Christ, and I do not wonder at seeing here to-night such a large number of women, among whom there are many willing to go out to the ends of the earth. I should wonder if it were not so, for you owe Christ a debt deeper than even we men owe to Him—though eternity can never repay the debt that any of us owe Him. He has raised woman from a depth deeper even than that from which He has raised man. And the Gospel will mean more for the women of China than it will mean even for the men. It will stop female infanticide, it will stop that cruel foot-binding, it will stop that neglect and contempt of woman, it will teach her, and give her her rightful place in society, in the Church, and in the Home Eternal.

The inheritance of Christian womanhood.

O Christian women, see to it that whatever we men do in this mission work, your hearts never grow cold; see to it that you never cease to pray, and never cease to work until all women have heard of Him who loved Martha and Mary, and all women have entered into the glorious inheritance of Christian womanhood.

I can only leave these facts with you, dear friends, to think about. May these facts plead with you. Let China's idolatry, let hopeless Chinese death-beds, let the moral

condition of China plead with you; and let the condition of women there go to the hearts of all; and let these things tell you what are the needs of China as seen by a Christian man.

Africa's Appeal.

THE REV. JAMES JOHNSON, OF SIERRA LEONE.

It gives me a great deal of pleasure to be privileged to be amongst you this evening, and take part in the proceedings of this meeting, and employ the opportunity granted to me to urge upon your liberal and active sympathy the claims of Africa for immediate evangelisation, as well as the pressing need for the expansion of all those Protestant missionary agencies that have been labouring in that Continent. These agencies, although some of them have been at work there from the beginning of the century, can hardly be said to have done more than touch the fringe of that Continent, and of the great work that lies before the Church.

Africa's share
in the Family
of God.

I make this claim on behalf of Africa upon your sympathy from the thought that Africa has a share in the great brotherhood of our fallen humanity. Although her peoples are different in colour, in language, in customs, and in habits from many other people on the face of the globe, yet they are a part and parcel of the great Family made by God and intended by Him to glorify Him. She has her own share in the great redemptive work performed and wrought out by her blessed Lord and Saviour Jesus Christ for mankind; and the Lord evidently had Africa in His mind when He gave the Church the command, "Go ye into all the world and preach the Gospel to every creature."

Her elements
of true
religion.

But there are other considerations from which Africa appeals to you for active sympathy and for evangelisation from the form of heathenism which she follows. Although her heathenism cannot be classed with the book heathenisms of India or of China, and although her system of worship is not so elaborate as the systems of these and other countries, yet they are sufficient to declare to us that Africa, throughout her length and breadth, is conscious of the existence of God, believes in that existence, believes in Divine providence, believes that every good and every perfect gift comes from above, from Him

Who is the Father of us all. Africa believes that God has a right to worship from man, His own creature, and Africa desires and intends to worship Him, but she knows not how to do it.

And more than that, her heathenism declares that she has a very strong sense of a want of harmony between God and man, a want of harmony between God and her own children. She is often found attributing her misfortunes, her trials, her troubles, her difficulties to the anger of the Great God—not the anger of an imaginary deity, but the anger of the great One in heaven Whom she desires to worship, but Whom she is afraid to approach on account of His immense greatness. On this account she has invented for herself deities who are mostly deceased ancestors, who, she believes, have great power with God in heaven, and through whom she makes efforts to approach Him. She appeals to your sympathy in that she shows that she has a strong sense of this want of harmony between God and her own children, also a very strong desire for reconciliation between the great Creator, the Judge of all, and herself.

She believes very firmly, throughout every part of the country, in the doctrine of atonement and in the doctrine of substitution—the innocent suffering for the guilty—and she is often found expending her labour, expending the gain of her toils upon sacrifices, bloody sacrifices. She believes that life must be sacrificed to appease the wrath of the offended One; and amongst some tribes in Africa amongst whom I have laboured myself, more than half their earnings in the year are expended upon those sacrifices; and often is the head of a family found bringing his goat or his sheep before the image of the family deity, gathering around that image his family, and desiring them all to join with him in placing their hands over the head of this victim that is to be sacrificed, believing that thereby they are transferring their sin, their guilt, the death that they deserve, to the head of this beast before it is slain. And when it is slain its blood is often sprinkled upon their foreheads, and they imagine that thereby there is now reconciliation between themselves and their god. But that sense of reconciliation never lasts; there must be a fresh need for sacrifice again and again. Does not this indicate to you that Africa is endeavouring,

Groping her
way to God.

**Yoruban
Legend of a
Saviour.**

through the darkness of her own heathenism, to find her way, groping her way like a blind man, to her God ?

But Africa also proclaims by her own heathenism that she feels very strongly the need of a Saviour, the need of a Deliverer, the need of a Mediator, who must be a man like her own children that He may sympathise with them, but who must also be a pure Spirit that He may be able to prevail with the great Eternal One on their account. And so you find, amongst the tribes whom I have been labouring among for many years now, that though they have six hundred deities and sometimes, perhaps, more than that, to whom they pay homage, yet there is always one particular divinity that stands highest of all in their estimation. Among the Yoruba people this divinity is described by them as "the Son of the Most High God." He is spoken of by them as One who had descended from heaven into this world in the form of a man, and lived here for many a year with the express purpose of rectifying the condition of things in the world which he regarded as corrupt. They speak of him as being very benevolent, very kind, very tender-hearted towards every person, and as having been ill-used by the people amongst whom he lived, and also as having been publicly beaten and openly put to death by them for no wrong that he had done. And more than that, they speak of him as having delivered himself from death, as having risen again from the dead, and because of that, as one who is therefore able to save them, able to deliver them from death. Does not this indicate to you that what these people feel the need of is a Saviour, a Deliverer on Whom they can rest, an able and perfect Deliverer, that Deliverer Who has come to us in the person of our Lord Jesus Christ, the Saviour of all men ? If this be the character of African heathenism, if Africa is by this heathenism groping her way to find her God, and if you know this, does not this lay upon you a very serious responsibility to bring to her that Christ who has come to this world to save all mankind ?

**The purpose
of God for
Africa
declared in
Holy
Scripture.**

But there are, besides, other considerations which appeal for active and liberal sympathy on your part for Africa's evangelisation. Africa, need I remind you, has had a very long connection with the history of God's ancient people, the Jews, amongst whom the Church was originally planted. It was in

Africa that they had that discipline, that training, which much helped to fit them to become a nation when they were brought to the land of Canaan. Need I remind you that when God would protect His own Incarnate Son from the merciless cruelty and the murderous hatred of wicked Herod, it was Africa—Africa of all the continents in the world—that He chose as an asylum for His own dear Son? Need I also remind you that Africa in the person of Simon a Cyrenian, was chosen by God to share with Christ the burden of bearing the Cross on the morning when He trod His weary steps to Golgotha, to Calvary, to be crucified for mankind? Need I point out to you that it is quite evident in Scripture that it was God's purpose that this whole Continent should be won for Him, that this Continent should be brought to a knowledge of our Lord and Saviour Jesus Christ, when He directed the footsteps of Philip to the Ethiopian eunuch, returning from Jerusalem to his own land; when He directed him to open up Christ to that Ethiopian, to induce him to accept the Saviour, to baptise him in the faith of Christ, and to send him home rejoicing to evangelise his own people?

And there is this also in regard to this Continent of Africa, whose claims upon your Christian sympathy I am urging—that of the few continents specially spoken of in Scripture by God, spoken of for commendation to the sympathy and love of the Church, Africa stands pre-eminent. Yes, He knows why He has singled her out. He says "Princes shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God." Egypt is a part of Africa, Ethiopia is the land of the Negro people, the land to which I belong. This Ethiopia shall be nationally brought unto the Lord, shall be converted unto Him. And are there not indications of this now? Look at that marvellous stirring by the Spirit that has been going on in Uganda; a whole nation, as it were, being in the course of a comparatively few years brought to Christ. Look at the Lord's work in the Yoruba Country, where I have been labouring for some years now. In eleven years only, almost a whole tribe—the Ijebu Tribe, that had for about 40 years before barred its gates against the Gospel—has been brought to a knowledge of the Lord Jesus Christ, indicating to the Church that the African field will be a very fruitful field, and that the African countries will be brought to the feet

of Christ. Is not there much in all this to encourage you to take a more lively and active interest in the work of meeting the great and crying needs of Africa?

Africa's
darkness.

But again. People are very fond in this country and in all Europe, of describing Africa as the "Dark Continent." Yes, that has been the way for the last ten, twelve, or fifteen years, in which that great Continent has been described, and this though she has in some of her peoples accepted the Gospel. I do not deny that she is dark. That Continent is dark, not because the sun does not shine upon her, for there is nowhere in the world where the power and bright light of the great luminary are felt more than in Africa. But Africa is dark, she is dark with ignorance, she is dark with the darkness of heathenism and gross superstition; she is dark with the darkness of internecine wars by which the people have for centuries now ruined themselves and their own country. Yes, Africa is dark with the cruelties of heathenism; dark with infanticide; dark with the destruction of fellow human beings over the graves of rich dead persons; dark with the degradation of the female sex; dark with the presence of slavery, domestic slavery, and, in the eastern part, with the foreign slave trade, dark with many other evils, dark with a strong belief in witchcraft. Yes, *dark!* You say that, you confess that, and does not that very confession throw upon you, my dear friends, the great responsibility, if you love your brethren, if you love the Lord Jesus, to take them that light which you have, and in which you revel? Africa's cry to you is for light, the light of the Gospel, the light that brings peace and happiness to the home, to the individual heart, to the nation; and will you not give Africa and her children that light?

Early
Christianity in
North Africa.

Shall I remind you what Africa has been in the past? Africa has not been always dark. There was a time when north and north-east Africa shone with the light of the Gospel. There was a time when Africa occupied a very important place in Christ's Church. There was a time when Africa helped, through the churches of Augustine and Cyprian and Athanasius of Alexandria, to formulate those Creeds which we as a Church have adopted, and which we constantly repeat. There was a time when Africa contributed very effectively to the literature of the Christian Church. But

Africa has lost her light ; Africa has lost her glory ; she has lost her Church. She is like a woman bereaved of her husband ; like a parent bereaved of her children ; and she is now entreating you, her brethren better circumstanced, to bring back to her what she has lost through her folly, through her own carelessness, through her own negligence. Yes, and she has suffered much for it, and will you not restore to her that for which she is crying ?

There is another thought that I should like to put before you in connection with this question. Africa occupies now a very prominent place before the commercial world of Europe. Europe is casting her eyes about for a market for her surplus manufactures because she finds herself straitened everywhere. Neither India nor China, nor other parts of the world seem to promise such a growing commercial field for Europe as she needs, and she has cast her eyes upon Africa. And to meet this her commercial need, to relieve herself of the pressure, the different European Governments have parted that Continent among themselves—by what law, by what right, I know not. Yes, but they have done it. It is undoubtedly the right of might over right, for they have a stronger power. You hear of little wars in different parts of Africa, and you ask why it is that those people seem so restless. It is because they for the most part desire to retain their own independence, the ownership of their own land, which they have received from their ancestors, which they believe to have been given them by God. But they have lost that now in a very large measure. Africa has been parcelled out amongst European Governments for the purpose of developing European trade in her, and, in order to meet this, great schemes are being set on foot, large plans are being adopted, companies are being formed, railways are being planted in the country and are growing constantly in number as well as in extent, and the telegraph has been introduced—all for the purpose of developing that trade. The Lord hath said, “Verily, I say unto you, the children of this world are in their generation wiser than the children of light.” But this is not always to be the case. Should Africa stand more prominently before the commercial world of Europe than she stands before the Christian Church of Europe ? Should not the Christian Church think more of Africa now than she

**The partition
of Africa.**

has ever done? God has thrown the door open to you; all Africa is thrown open for the evangelisation of her people. And you have facilities that your fathers had not for evangelising Africa; you know more of Africa now than your fathers knew? Does not this lay upon you, young men and young women of the Christian Church of Europe, the burden of dispensing to those people the Bread of Life that the Lord Jesus Christ has commanded to be given to them? "Give ye them to eat," He says, and will you not do this?

The present
opportunity
noted by Mo-
hammedans.

Let me urge this still further on you from another standpoint. The present is the time for evangelising Africa. I am glad of your motto, "The Evangelisation of the World in this Generation." I feel that Africa, if she is to be saved for the Lord, is to be saved now. Now is your opportunity. If you neglect this opportunity I fear Africa will be lost to the Saviour Jesus Who has died for her as He has died for every other portion of the world. And why do I say that? Mohammedanism, though conceived and born in the neighbouring territory of Arabia, never had any very strong footing in Africa till comparatively recently. Mohammedanism finds that there is no room for extension in India, no room in China, no room elsewhere, and, like the commercial world of Europe in one sense, it is concentrating its energies upon Africa to win her for itself. From Egypt large numbers of missionaries, young men, are being sent into Central Africa; and in West Africa Mohammedanism is bestirring itself in a way it had never done before, to extend itself.

And what does Mohammedanism say? It determines to contest every inch of the ground with Christianity, it determines not only to convert the people to itself, but to expel Christianity from Africa, to expel Christian Missions and the Christian Church which had been already established there. It is no idle dream as to what Mohammedanism is determined to do. Does not that fact then call upon the young men and the young women of the present generation to bestir themselves to win that land now for the Saviour?

The liquor
traffic.

My time is up, but I should like to give expression to another thought before I take my seat. I have spoken of the commercial world of Europe bestirring itself to extend its

trade in Africa. But let me impress this upon you—that unless you anticipate it, that commercial activity will be the ruin of Africa. I fear it will be a stumbling block in the way of the Church, as has been the case in time past. From Europe there are too many people going to Africa who are not Christian, too many who have not lived moral lives and are likely to introduce new vices amongst the people and corrupt and degrade them. From Europe there is now being carried on a very large liquor traffic with Africa, and that liquor traffic threatens to deaden the soil now ready for the Gospel. We cry to Europe to suppress that liquor traffic, and the European Governments are unwilling to do so on account of the gain which they receive from it, though it be the ruin of the country. I invite you young men here, representing different Protestant Church organisations in Europe, to unite and exert yourselves for the suppression of this traffic which is ruining the country and obstructing the march of the Gospel.

And what do we want for Africa? We want evangelists, young men who will be willing to travel to and fro in the country and proclaim the glad tidings of Salvation. We want young men who will help to train native agents to publish these tidings amongst their own people. We want young men who will instruct the young men of our people, men who have linguistic powers, and can help to translate the word of God into the several languages spoken by the people. We want young men, and young women also, who will help to educate an unlettered people, reduce their languages into writing, teach them to read, and open the way for them to make use of the growing wisdom of Europe. This is our need for Africa—men and women to win the land for Christ, and bring Africa upon her knees before the Saviour. You have given yourselves to this work—I am glad of that—the work of the evangelisation of the world; but I specially desire to urge upon you Africa's claim, and as you go away from this meeting to-night, and as you think of what I have put before you on behalf of Africa, may your resolution and your motto be, "Africa for Christ!"

**"Africa for
Christ."**

The Need of the Mohammedan World.

THE REV. ROBERT BRUCE, D.D., OF PERSIA.

I feel a very solemn responsibility in following that earnest setting forth of the needs of the world, its need of Christ, to which we have been listening. There is a link between what our dear and honoured friend has said to us and the subject which I have been asked to bring before you.

We have just heard how Mohammedanism is the great danger of Africa, and my special subject is—"The Need of the World, from the standpoint of a missionary to Mohammedans." It is a great subject and it seems very hard to know where to begin or how to put it best. Let us turn our thoughts to Mohammedanism at the present time. The need of the Mohammedan world was always the same as it is now, but the door was practically closed to all, except to the Mohammedans under British rule, and until very lately, even to them, because we had so few missionaries in India and they were occupied chiefly with the Hindus and idolators who were so much more easily reached, that the Mohammedans were practically neglected.

God's Call.

When I heard the message that came to you from those secretaries who have gone out into the heathen fields, asking every member of this Conference to confer first with the Lord, and to leave the plans of their life-work in His hands, I was carried back to an event that occurred nearly forty-three years ago, and it struck me what an immense difference there is between the prospect which is before you now and what was before me then. I had made my own choice and I had not left the plans of my life-work in the hand of God. But I shall never cease to be thankful for the word which God sent me in 1857. It was my last year in the University, and I had determined to stay at home. But I was anxious to join the Missionary Prayer Meeting in the University. And my reason for joining it was that, as I was going to stay at home, I thought I should do all I could to help those who went abroad. The very first day I joined the Prayer Meeting I left my Bible in the room where it was held. I went back for it in the afternoon, and forgetting that Bible was the cause of my going abroad. I made the acquaintance of the man in whose room the

meeting was held, and he said to me a word which I now pass on to you—"How do you know it is not God's will that you should go yourself?" It went like an arrow to my heart; I tried to pluck it out, but I could not. Then I thought "I am going in a few months to say that I think I am called by the Holy Spirit to the ministry of God's Word; what right have I to say that, if I am not willing to go wherever the Holy Spirit may send me?" My first step then was to take a look at the needs of the world. I took down an atlas. We had no such association as this, and we knew nothing whatever about the state of the heathen world. But I looked at the map of India and other countries also, and saw vast tracts without any missionary in them. Then I looked at the home parish which I had chosen for myself and which I thought God had chosen for me, and I saw that if I did not go there, others would go. Still I fought against it, but eventually offered myself on the 20th of May, 1858, to the Church Missionary Society. But somehow they lost my letter. I wrote it on the 20th of May, and I got no answer till the 20th of December. I had made up my mind not to write again; I said "If it is God's will that I should go, the letter will be found, but if it is not, I will stay at home." The letter was found exactly at the right time, and God forced me to go. I hope none of you will need any forcing, but what I recommend to every young man and young woman above all things, is, Leave your life-plan in the hand of your Father in Heaven, and do not choose for yourself either to go abroad or to stay at home. If you leave your life-plan in the hand of God, then, I feel convinced that God will leave very few of you in this country, for I am sure that God, Who loves the whole world, will send most where there is greatest need.

Well, I think one of the chief things in missionary work is that you can always see the guiding hand of God. I did not choose Mohammedanism for myself. When I first went to India there was very little interest for me in Mohammedanism. But it so happened that there was, in a certain village in India, a headman, who previously was a Mohammedan, but who had become a Christian. The other few missionaries in the Punjab were working for the Hindus and

God's Choice.

Sikhs, and becoming interested in this convert from Mohammedanism, I turned my attention to the Mohammedan religion. After being two or three years at Narowal, I thought I had made a mistake, and I was just thinking of giving it up, when I was sent to help Dr. French, afterwards Bishop of Lahore, who was then starting a mission among the Afghans on the frontier. I found myself there entirely among Mohammedans, and I thank God that I can see how at every step He guided me. One of the chief features of the work in Mohammedan countries, until the last eight or ten years, was this: that no British missionary or Bible society ever took the initiative of establishing a mission in any of these lands with the exception of Palestine and Egypt. In each case it was God Himself Who guided the missionaries. And I think God guided in those days every one whom He sent there, in a very remarkable way, because He had a work for us to do which needed special patience and waiting upon Him.

**God's
guidance.**

**Henry
Martyn's
Persian New
Testament.**

Henry Martyn was one of the first missionaries to Mohammedans, and he was simply guided by God, sent by no Committee. He went to Persia in 1811, and spent the last year of his life in translating the New Testament into the Persian language. He did what I hope none of you will ever attempt. He translated the whole of the New Testament into the Persian language during the first twelve months of his residence in the country. It might be thought that that was an impossibility, but he did it. Having finished his translation, he tried to travel home, but worn out by his labours, and by the great hardships of travel in those lands in those days, and having a weak constitution, he lay down and died on the side of the road, near Tokat. One of the last entries in his diary was: "The Word of God has found its way into this land of Satan, and the devil will never be able to resist it, for God has sent it." His version of the New Testament found its way to London and stayed there till 1869, and, except that some missionaries to the Jews took copies of it, no effort was made to give it to the Persians. In that year I happened to meet a stranger in a friend's house near London, and meeting that stranger caused my wife and me to go through Persia on the way to India, and God kept us there by sending a great

famine on the land. We have heard of the charity of the Chinese, or, rather, their want of charity. I can say the same with regard to the Mohammedans; and it is more strange with regard to them, because if there is one thing that Mohammed taught, and if there is one virtue which more than another is boasted of by Mohammedans, it is liberality. And yet that terrible famine was entirely caused by the cruelty of the Mohammedan Governors and priests. When their people were dying by tens of thousands—one day I found nine dead bodies on the road, and on many other days similar numbers—not a single effort was made by them to do anything for their suffering poor. We began to work in Persia in the year 1869. For nearly twelve years I was almost alone. I had two stations, and they were a month's journey apart. Now I am thankful to say that we have opened another station which is a month's journey away in another direction. I am thankful to say that the American Mission at Basra has taken a little bit of our parish. It was about six weeks' journey from us, and we were very thankful to give it over to them, for we have a large parish—in all more than half of Persia, including the old Kingdoms of Elam, a considerable part of Media, the greater part of Mesopotamia, and the whole of the Persian Gulf.

Famine in Persia.

I would just mention another fact which shows the progress that has been made. When we went there it was quite impossible to obtain a residence in any Mohammedan city. Christians were at that time not allowed to live in the city of Ispahan itself; so we were obliged to take up our residence amongst the Armenian Christians in a suburb of that city. But now we have a mission house in Ispahan and in two other Moslem cities.

Residence in Persian Cities.

There is another thing which shows the progress that the work has made. You have heard from the previous speakers to-night, and you hear from every speaker who comes from the mission field, of that terrible and awful fruit of paganism—the degradation of woman. That universal cruelty of which we have been hearing is so common in Mohammedan lands—if you had only thought of it, you might have written the word cruelty twenty times over when our brethren were speaking about Africa and China—and the greatest blot on pagan lands is the cruelty of man to woman,

Effect of cruelty to women upon men.

a condition which exists in every land on which the light of the Gospel of Jesus Christ has not shone. People generally say, "Pity the poor women of those lands!" I say, "Pity the poor men of those lands!" I think we do not half enough consider that the two things go together, and I believe that the one is almost the fountain-head of the other. I know that my mother and sisters and wife have a great deal to thank God for in what the Gospel of Christ has done for woman, but have not *I* just as much to thank Him for? When we talk of the curse being taken off woman, we must remember that it is by taking it out of the heart of man that God has taken it off woman. And I believe God Himself feels even more pity for the perpetrators of cruelty than for the victims of it.

**Persian
martyrs.**

But we have a grand antidote for it in Persia. We have had a great many martyrs in Persia, some martyrs not for Christianity, but for the religion of the Babis, many of whom have now become Christians. I could tell you of one man who was eleven months in a Persian dungeon, who could have got his liberty any day, but he remained faithful to the end, and after eleven months was murdered by his fellow prisoners. But I would rather tell you of women martyrs. I remember well, during the famine of which I have spoken, the poor degraded villagers whom I was privileged to feed. I have two poor mutes now before my mind, lately dead, I think, and one of their daughters has become one of the greatest heroines and martyrs in the Church of Christ. That was through the work of a lady missionary, than whom no missionary that I know of has done a more marvellous work—I mean Mary Bird. She has been the means of bringing out for Christ many Mohammedan women. One such woman spent two years in prison. We had little hopes that she would come out of the prison a Christian, but she came out a bright Christian.

There are other marks of progress which I really hardly understand myself, as I hear of them in letters from missionaries, and we have a splendid band of male and female missionaries there now. A number of those converted, who are able publicly to join in the services of the Church, have become communicants. And so, although the need of the world is everywhere the same, we have now an open door to

that religion which, of all others, is the Goliath that defies the armies of the living God.

The Babis.

There are various sects of their religion. While the orthodox Mohammedan is a Pharisee, exactly like the Pharisees in the Gospel, and almost unapproachable, there are Herodians and Sadducees just as fully developed as they were in our Lord's days. And there is another sect whom I might call the Mystics; they present a wonderfully open door to the Gospel. The great majority of them, as long as they conform to the Mohammedan religion, are not easily distinguished. But they are very glad to receive the Bible, and they are really much better inclined towards Christianity than towards Islam. There is one great distinction between them and the orthodox Mohammedan. The orthodox Mohammedan believes that the world can never be left without an infallible law-giver and prophet. The Mystic and Babi believes that the world can never be left without a Holy man. Their books contain doctrines which we can hardly believe were not taken from the New Testament. They believe a great deal in the Unity of God, in love, in holiness, and in every doctrine of that kind; and yet their religion is quite without power. They believe in love and yet they know of no Father, they know of no Crucified Saviour. But, still, from the little knowledge that they have of Jesus Christ, they believe Him to be higher than Mohammed. The orthodox Mohammedan knows no rank higher than a prophet, but they have a title which means higher than a prophet, and they think that Jesus Christ is the highest of all who bear that title. And now, through the dissemination of God's Word, which has been carried on amongst them and is increasing more and more every day, they are getting a real knowledge of Christ, which they had not before. Many of them have become Christians, and many more would, were it not for the intolerance which, according to the law, makes it death to become a Christian.

A Review of Missionary Effort.

Missionary Effort up
to 1800, A.D. God's
Haste and God's .
Leisure. Missionary
Enterprise in the .
Nineteenth Century :

"We are compassed about with so great a Cloud of Witnesses."

Exeter Hall,
Thursday Morning, January 4th.

God's Haste and God's Leisure.

DR. GEORGE SMITH, C.I.E.

I desire in a very rough and general manner, to outline some of the great features of the progress of missionary Christianity to 1800. Yesterday the Archbishop of Canterbury, in striking words, descanted on the mystery of the fact, that God condescended to leave it to His Church and to every individual Christian, to you and me, as to whether the Gospel was to progress rapidly or slowly through the ages and throughout humanity. The Apostle Peter, in his Second Epistle, says to those who are to read it: "Beloved, be not ignorant of this one thing,"—Let not, this one thing escape your careful attention—"that one day is with the Lord as a thousand years, and a thousand years as one day." We have there given us very distinctly the time-law and the time-condition of the missionary plan and of missionary Christianity; we had God's side yesterday, we have man's side, yours and mine, to-day.

**The time—
law of God's
activity.**

God's haste began missionary Christianity. The four hundred years after the Ascension of our Lord Jesus Christ was all that was required to conquer, first of all, the Classic Paganism of Greece and Rome. It was a marvellous work that was done in four centuries. There is no triumph in all history, secular or sacred, that at all compares with the absolute and complete destruction of Classic Paganism in those four centuries. We may take encouragement when we see the power of Christianity, as manifested in those early days when almost every Christian was a missionary to his fellow-countrymen. Those four centuries came to a close in two very evident historical events: one was the sack of the City of Rome by the Goths, under Alaric; and the other, a few years afterwards, was the legal and constitutional abolition of Classic Paganism, and also of the Paganism of Egypt and of Syria (which were much worse, and which covered a vast number of the human race), by the act of Theodosius, the Emperor, who legally by his code in 438 abolished Paganism for ever.

**First Stage:
conquest of
Classic
Paganism.**

**Second Stage:
conquest of
Druidic
Paganism.**

The second great stage in this haste of God in propagating Christianity was the abolition, the conquest of Druidic Paganism. The destruction of Classic Paganism brought into the Christian Church the predecessors of what we call now the Latin Races of Europe, and ecclesiastically the predecessors of the Roman Catholic Church. The destruction of Druidic Paganism brought home Christianity to our forefathers. With that destruction, occupying something like two centuries, down to the year 689, we link the well-known names of our missionary fathers—of Patrick, the Scotsman, and of Columba, who sprang from Patrick's Church in Ireland, and civilised not only Scotland, but the North of England, and even farther south: and on the other side of the Church of those days, the great Archbishop of Canterbury, Theodore, the Greek monk who, in 689, became the Primate of all England. Thus was the Druidic Paganism abolished, and there was gathered into the Christian Church the wealth of zeal, of character, of fervid enthusiasm which we associate to the present day, in both the Church and the army, with our Highland and Celtic brethren.

**Third Stage:
conquest of
Teutonic
Paganism.**

Then comes the third stage of the Lord's haste in propagating Christianity by the Church, in the conquest for ever, even more thoroughly than in the two former cases, of Teutonic and Scandinavian Paganism. That, too, was carried out to a large extent by the Celtic missionaries who went from the Church of Columba all over the North of Germany. It was completed by one whose name should be more frequently remembered in connection with our missionary history, Winifrith, who, becoming a monk of Hampshire, took to himself the name of Boniface, and has ever since, because of the triumphs that he was enabled by God to work in Germany, been identified by our German brethren with all the civilisation which is connected with their great Church. The date of his death was 715, but the completion of this abolition of Teutonic Paganism took place, we may say, in the well-remembered year of 800, when Charlemagne was crowned King and Emperor of the Holy Roman Empire, and became the Christian successor of the kings and emperors of Rome. And in connection with this we have two great

English names: we have Egbert, his contemporary, the first King of all England, who gave himself to missionary Christianity, and we have, a little later, his grandson Alfred, whose millenary, as it is called, we are to observe in 1901. The missionary King of England, greater in this respect than perhaps any Sovereign that has ever sat on any throne, was Alfred, and I trust that in 1901 we shall remember him in this character.

And now God's haste was over because we come to the saddest, the most terrible falling away and retreat of Christianity, that has marked its history, a falling away due entirely to the Christian Church, alike in Europe and Asia. We come to the great Apostasy of Islam, which beginning nominally in the year 622, the date of the flight of Mahomet to Medina, as celebrated every year by the Mohammedans themselves, goes on to the present day, and, if not stronger, is certainly not less strong than it was a few centuries ago. Because of this retreat from the position into which Christ had called His Church, it becomes us, in the year on which we have entered, more and more to confess our sin before God. You remember how Islam, springing from the Desert of Arabia in 622, in less than a century spread all over that part of Asia, crossed into Europe, thundered at the walls of Vienna—where you can see in its museum to this day the chains that were drawn across the Danube to keep the Mohammedans out—and, going round by North Africa, wiped out entirely the Church of Augustine, Cyprian, and Tertullian. Coming in by Spain, it covered the Peninsula, and marched up in prosperous fashion till it was stopped in the very centre of France, at the walls of Tours, by Charles Martel. One little step more and had Christianity not been Divine, had there not been a seed of true Christian learning and zeal and faith in Europe—Europe, too, might have been Islamised, and Christianity might have disappeared into some extreme island like our own, there to wait for better times. But Charles Martel was sent forth as the servant of God to drive it back, and the "City of God," of which Augustine had written so gloriously, and which had been for centuries from that time a city of dreams, once more became a reality upon earth. God's leisure, God's silence, had told through the

**Retreat of
Christianity
and Apostasy
of Islam.**

decadence of the Christian Churches. Let us not blame, as we are in the habit of doing, the Coptic Church, the Greek Church, the Nestorian Church, the Armenian Church, and the Churches that we sum up vaguely under the title of the Eastern Churches, and say that they by their heresies and controversies and faithlessness were the cause of the triumph of Mohammedanism. We, our fathers, the Churches of Europe, were just as responsible. And so it came about that what we call the Reformation, and look at as a great world and Church movement with reference to the errors and corruptions of Rome was in its beginning, and, as we now believe, in its design and results, the greatest missionary movement since the close of the early centuries of Christianity.

**The
Reformation:
Wycliffe and
the Lollards.**

This Reformation was introduced by three men—one too often forgotten. First of all, Wycliffe, the Englishman. Let not the "Morning Star" of the Reformation pale in the later light of Luther. It was Wycliffe, who, so early as 1384, when he died, had already begun the Reformation in England and in Europe, had given us a Bible or a New Testament in our own tongue, and had educated missionaries—Village Priests, Lollards, and such other names—to go throughout the length and breadth of the country preaching the Evangel of Christ. He had so filled foreigners also with the love of Christ, that, directly from Wycliffe, his writings, his organisation, his preaching, we can trace the great Church of Hus and Jerome of Prag, following on to the Moravians, of whom we have to speak a little later. It is in Wycliffe that we find the origin really of modern missions; it is in the Reformation, as begun by him, that we are to discover the true principles of evangelisation.

**The Counter
Reformation:
the Jesuits
the first
Missionary
Volunteers.**

But the Reformation had a counter-Reformation, and I would ask you as students, as I would ask myself and some of my brethren on this platform, missionary secretaries and writers of missionary literature, to study the work of the men who founded these Roman Catholic Missions. Roman Missions began as a counter-Reformation to the work of Luther. The Romanists sought to compensate their Church by going outside of Europe and winning the new world. I confess that when one reads the history of those days, and of the formation of that Student Volunteer Missionary Union, which was called

in those times the Company of Jesus, in the crypt of a church in Paris, and when we see the design that those men had, before their errors increased upon them, we admire their splendid missionary spirit. Mark them and mark their early successors. That Company of Jesus went forth with a motto which we can well take to ourselves for this year on which we have entered, illustrating the teaching of St. Peter as to God's haste, *Patien quia Eternus*. Yes, we can afford, whether we support missions at home, or whether we are working as missionaries abroad, to use that motto, although in a different sense from the modern Jesuits.

Taking advantage of the geographical discoveries of those days, the Roman missionaries spread all over the world. The Roman Missions of the seventeenth century became a wonderful triumph for non-Bible Christianity (shall I say?) in its Roman form. Not only was the Bible proscribed and kept out of sight, and the work of the Spirit, which inspired the Holy Scripture, mutilated, but Roman Missions started with a licence to carry on the slave trade. Roman Missions started with the Bull, in 1442, of Pope Martin V., giving to Portugal—which had discovered a large portion of the Western coast of Africa and then right on to the Cape of Good Hope and India—all the East. The Pope received as tribute from the Portuguese, because of what they had done, twelve slaves, negro slaves, captured in West Africa and brought to him to be taught, to be baptised and to be his servants. And a successor of his, of infamous memory, Pope Alexander VI., gave a second Bull, under which the first slave market was licensed, and that not among the Negroes of Africa, nor in the West Indies, nor what is now the United States of America, but in the Portuguese capital of Lisbon, to which slaves were brought, and where they could be bought and sold. That was in 1537, when already the Reformation was well on. In 1562, when England was a Protestant Power and the defender of Protestantism, under Queen Elizabeth, her Admiral, Sir John Hawkins, went to the West Coast of Africa and took from it the first cargo of slaves that ever sailed in a British ship. Let us remember this early stain upon missions, for our part in which we nobly atoned. The object, of course, at first was that these slaves might be

Roman
Missions
and the slave
trade.

baptised. One of the twelve, who died immediately after baptism, is described by the historian of that period as having passed away into glory, the first-fruits of the great missionary gathering that was to come from all tribes and kingdoms and all the dark races of mankind.

Roman
Missions and
politics.

These Roman Missions have gone on, and one would like to know what they are doing now, as accurately and as scientifically as we know what Protestant Missions are doing. There is the great Propaganda College at Rome which I would recommend you to visit when next you visit Rome. There is the Paris Société des Missions Etrangères, which must have done perhaps a greater work than the Propagandist. And there is a very peculiar sort of Roman missionary effort in the shape of a grant in aid, from the Government of France, which has gone on for many a long day, and is renewed every year, in order that the French missionaries in the East, and especially in Syria, may represent the influence and power of their country particularly. Only last month the present able and honest Colonial Minister of France proposed the annual vote of eight hundred thousand francs for the French missions in Syria. Of course the socialists and atheists who are represented in the legislative body in France, raised their annual protest, but by an almost unanimous majority that vote of eight hundred thousand francs was carried, as it has been carried for past years, and is likely to be carried again, solely on political grounds. We have not yet come to that in any Protestant country, so far as I know.

Danish and
Moravian
Missions.

But to look for a moment at our great modern Reformed Missions. We find their origin directly, first of all, in little Denmark, so closely and happily associated with our own country. It keeps up its interest in missions to the present day. I was honoured by a letter, a few years ago, from the present King of Denmark, with reference to his old Settlement of Serampore, where Carey and his colleagues were so long missionaries. The King desired to enquire as to the condition of Christian missions there, and especially of the great Baptist College which continues to be carried on, and His Majesty expressed his satisfaction that the work, begun under his predecessors, should still be continued. From the Danes

the work spread through the Pietists to Holland, to Germany, the Germans giving the men, and Denmark to a large extent giving the organisation. And then from Denmark also came the first impetus to the noble Moravian Mission. You remember that Count Zinzendorf went to Copenhagen and saw the work that was going on there; then he went back, and in 1732 began the first of these self-denying missions which have spread all round the world among the decadent and isolated races, and have given a stimulus to all the greater Churches.

Let me mention one name too little known in modern missionary history—William Castell, the parson, of Courtcenhall, in the county of Northampton, not far from where Carey was born. William Castell drafted a petition to the Members of Parliament and to the great Protector Cromwell, asking Parliament to do something for the souls as well as the bodies of the native subjects of England in what is now the United States of America. This work of one man, backed by seventy other ministers both of England and Scotland, resulted in the formation of the first English Missionary Society, the New England Company as it was called, a Society which still exists and has done work, ever since the great War of Independence, among the Red Indians of British North America. Cromwell must be remembered because of his interest in missions; he is one of the noble exceptions—Mr. Gladstone perhaps comes next—among our public men who have had the Imperial instinct to recognise missions as the purest handmaid of statesmanship and of geographical expansion. Let us think of this as we look at his lion-like statue recently erected in London; think of him in connection with David Livingstone, as well as with kings before him and after him among whom he is worthy to stand.

Wm. Castell
founder of
Missions to
Red Indians.

And so we come on to John Eliot and the work he continued with David Brainerd under Scottish influence, in the United States of America, and then to the still better known name of William Carey. My time is up; otherwise I should have liked to link on what I have said a little more closely to the nineteenth century which is about to follow. Carey's work—meant originally not to be Baptist, but to be Catholic—by its "Periodical Accounts," created (shall we

Eliot,
Brainerd and
Carey.

say?) all the other Societies; first, the London Missionary Society in 1795, and then the Scottish Missionary Society in 1796, and the Church Missionary Society in 1799.

The Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts had long atoned somewhat for the faithlessness of England, as the Scottish Propagation Society and the Wesleyans had done before that. But it was in the last decade of the eighteenth century that "the era of universal benevolence," as it was then called, began in organised movements for the freedom of the slave under Wilberforce, and the evangelisation of all the dark races, and of the Jews. William Carey, almost alone, supplied the Bible in the mother-tongue of the peoples, until, in 1804, the British and Foreign Bible Society was formed.

Conclusion.
Are we
entering on
another
period of
God's haste?

And now, my fellow students, let me ask you, after this review of a time which I hand over to Mr. Wardlaw Thomson to continue, whether the lesson that we learn from God's haste in the first four centuries, and God's leisure through our own sluggishness up to the Reformation, and even up to William Carey—whether that haste and that leisure have not a special lesson for us. Are we entering upon another period of God's haste? Is the work of a thousand years as man reckons to be accomplished in one day by God, by the Holy Spirit working through you and through all like-minded with you in all lands? Or is the great Apostasy to continue? God's forbearance—is that to continue, and is the one day still to be as a thousand years? Consider what we have got to do. This Christianity, which overcame the Classic Paganism, with the Syrian and Egyptian, and the Druidic and Teutonic Paganisms of our forefathers, has now entrusted to us the fruit of the wonderful work, and through us it is to conquer—what?

**The task
before us.**

First of all, Brahminism, in itself not only a great and powerful rival to Christianity, and covering an area where "Satan hath his seat," but appealing to us who are English because it is the creed and the philosophy of the great Empire of India which we are bound to evangelise, although we leave all the rest of the world alone. Will Christianity not conquer Brahminism as it conquered Classic Paganism?

It took four centuries to do the latter. How long is it to take to do the former? Have we been one century at the work yet? Hardly; judging from the time when Duff began, we have only been seventy or seventy-five years at it. Secondly, Christianity has to conquer the Buddhism of China and Japan, which India created. Thirdly, Christianity has to conquer Parseeism, the old doctrines of Zoroaster as you have them embodied in the most vigorous of our fellow-subjects—the prosperous and intelligent Parsee community represented here in London. Fourthly, Christianity has to conquer Animism, the lowest form of savage beliefs as you have it in Africa and the Islands of the Sea. Most difficult of all, and likely to be the very last of all, Christianity has to conquer Islam and Judaism, each held by the children of Abraham, and thereby to bring the followers of these religions into a belief in Jesus Christ as the Son of God and the Messiah. May this year and the coming century prove to be fruitful as the second season of God's haste through you and those who follow you, through the Church of Christ and each one of us here working and praying in the spirit of the early Christian centuries.

Missionary Enterprise in the Nineteenth Century.

THE REV. R. WARDLAW THOMSON, B.A.

I stand here with very mingled feelings this morning. It is a great joy to me to take any part in the meetings connected with this great student gathering. It is a great grief to me to have to stand here in place of my friend, Mr. Eugene Stock. Mr. Eugene Stock is one of the great historians of modern missionary effort. Next to Dr. George Smith, I suppose there is no man amongst us who knows so much of the story of missions as Mr. Eugene Stock, and certainly no man has succeeded in giving to the world a more magnificent proof of it than he has done in that masterly history of the Church Missionary Society. It would certainly have been to your advantage had Mr. Stock been in this place this

morning, for it is not easy at very short notice to prepare a review of the work of the nineteenth century.

Review of the
Nineteenth
Century.

The nineteenth century, I think, we may without contradiction declare to have been, in many respects, one of the most, if not the most remarkable century in all the history of the world. And among its many remarkable features I venture to think that the development of the Christian Missionary Enterprise has been the most wonderful, and that which will have the most permanent and the most beneficent results in the history of our race.

If I interpret aright the meaning of my subject, it is this. One hundred years have now passed since the great enterprise of Protestant Missions to the Heathen was inaugurated in its modern form. We stand at the end of the century with our outlook on the future. In this year which belongs to both centuries we want to know in what position we stand in regard to the great work as compared with the position our fathers occupied. What has the century brought to us in changes of conditions of work? what gains has it furnished from our labours? what vantage ground of result has it given us for the new start? And we want to know this because we want the churches of Christ in the lands we represent to recognise aright the present position; we want the churches to know that when they are ready for work we are ready to do it, that when they are awake to the urgency of the present opportunity they will find us waiting the summons to go on their behalf. I take that to be the meaning of my subject this morning; it is your voice to the churches, an assembly of students waiting the call of God, and the call of the churches, to go out in even larger numbers next century. It is not so much then the history of the past hundred years that you want, as such a statement of some salient points as will serve to show how great and astonishing are the results which by God's blessing have been obtained, and how solemn is the urgency of the present opportunities.

From the
point of view
of altered
conditions.

I propose to regard the century from four points of view. First, the change which has taken place in the conditions under which we are called to deal with the missionary problem. It is almost impossible for any of us here to-day

to realise the conditions under which our fathers entered upon that great enterprise of carrying the gospel to the heathen. The economic and political difficulties of the beginning of the century, the darkness of the beginning of the century we read of, but it is hard for us to realise what is meant. The Continent of Europe was exhausted by a succession of great and terrible wars, Great Britain was burdened with an enormous debt and was in a state of great social disorder and trouble as the result of war and other causes; and the great communities of the United States had scarcely begun to be. Then the awakening of the missionary spirit was greeted with hostility or contempt even by those who ought to have been foremost in its manifestation. We are all familiar with the stories connected with William Carey's early advocacy of missionary work. We have read how, in the London churches of the Baptist denomination, the leaders advised the ministers to keep clear of this new movement, and those who were active in it had to confess that scarcely any man of position or mark was connected with their Committee. When the formation of the Scottish Missionary Society in Edinburgh came to be known, and an endeavour was made to obtain funds from the churches of the Presbyterian order in Scotland, a great debate took place in the General Assembly, and the arguments against it—arguments which carried the day—were of the most startling kind, and a resolution to help this missionary undertaking was cast out by the majority of that Assembly. When the Church Missionary Society was formed it had to wait patiently sixteen months before it could get a hearing from the Archbishop of Canterbury and a sanction to commence its labours. When the good ship "Duff" was to start on its first missionary voyage, the first thing the London Missionary Society had to do was to ask Government to give a special permit to the captain, and protection to the sailors, lest they should be seized by the press-gang and carried into one or other of His Majesty's ships to fight the French; and a special Act of Parliament had to be passed to permit men who were mechanics to leave His Majesty's dominions and to go and live in some other part of the world. These were the small difficulties of the beginning of the work. When the East India Company was asked to open the door for missionaries to go to India, one of their great advocates said in Parliament

that the conversion of fifty or one hundred thousand Hindus would be one of the greatest calamities the country could have, if it could be conceived that such a thing could happen. Another man courteously said that he would rather have a shipload of devils sent to India than a shipload of missionaries.

When the first missionary committees began to think of the fields to which their pioneers should go, they had to institute careful inquiries, and to obtain information about the unknown countries, the character of the people, and so forth. I had an opportunity some time ago of turning up the early records of our own Society, and was greatly amused and edified to find papers giving most interesting accounts about people in India and tribes in South Africa, to whom it was proposed to send missionaries—accounts which make one rub one's eyes now; travellers' tales of the present day are nothing to them. The difficulty of getting to the heathen world was almost insuperable. And finally the difficulty of obtaining suitable workers was very great, and the general estimate of the kind of workers suited for the mission field was most noteworthy. Oh! how long that pitiable idea existed in our Churches and the world, that any man would do for the mission field! If he was a "duffer," and had not done well as a student, and could not speak to his fellow countrymen in terms which would be acceptable to them, and failed to produce a good impression upon them, then he was just the very person to go and learn another language, and speak to men of a strange race. In the early days our Missionary Societies had to be thankful to go to the Continent to get German and Dutch students, because we could not get students here. What a contrast our position is to that of our fathers in every one of these points! What an amazing change for the better is revealed, what cause for gratitude to God we have, and what an appeal this makes to the heart of the Christian Church!

In the beginning of 1884 I visited King Lobengula in Matabeleland, and as I got near the king's town I found a great encampment, and the people in the encampment surrounded our waggons in an insolent and troublesome fashion. A great company of their youths who were just entering manhood, forming two regiments, had gathered to the king's

kraal at the beginning of the year—what for? With a plea to the king that the time had come when he should allow them to wash their spears in the blood of the enemy. There they were, those young warriors, yelling, howling, day after day, the same appeal that they might go out and fight the king's battles and prove themselves men. I see a gathering here, not of those who are waiting in the strength and fulness and enthusiasm of their young life to go and wash their spears in the blood of the enemy, but who are prepared, if God demands it, to give their own life-blood that the enemy may become the friend of Christ, and may live in Him. And we here are crying to the Churches. Times have changed, and the young life of the Church is appealing to the Churches to send it out into the mission field.

Secondly, the development which has taken place in the ideas of the Church, and the growth of the missionary spirit in the Church, as manifested in the formation of missionary organisations of various kinds, and in the growth of agencies in the great mission field, has been a very remarkable feature in the life of this century. At the beginning of the century how small was the company of those who thought about this work! Dr. George Smith has already referred to those two societies on the Continent of Europe which were at work, that intensely interesting Danish Mission, and that great mission of the Moravian Church, one of the most wonderful missions this world has ever seen. There were those two societies on the Continent of Europe, there were in this country the Society for the Propagation of the Gospel, and the New England Company Mission, in a very feeble and comatose state at that time. There were five young organisations just born, just coming into life and activity, the Baptist Missionary Society, the London Missionary Society, the Edinburgh Missionary Society, the Glasgow Missionary Society, the Church Missionary Society; but they were only just beginning their work, and side by side with them was that great handmaid of missions, the Religious Tract Society, commenced in 1799, which has done such splendid service in helping missionary institutions. How amazing the change in this respect to-day! First came the British and Foreign Bible Society, and then follows a list too numerous to recapitulate in detail, representing

(2) From the point of view of development in the Church.

the awakened missionary activity of the Church of Christ in Britain and on the Continent of Europe, and representing also the entrance of America upon her great share in the world enterprise. America has politically until now kept herself to herself, but, thank God, she has not followed that method in regard to the proclamation of the Gospel to the heathen ; her people have been as keen as any have been, as close competitors with us as any have been, and have done magnificent work for Christ in every part of the great mission field.

Present missionary force.

There are now fully forty missionary organisations in Great Britain ; there are, instead of two on the Continent, nineteen ; and there are thirty-three in America. Holland, Germany, the great Scandinavian centres, France, Switzerland are all taking their share in this great work of sending the Gospel to the heathen. And these societies have now upwards of twelve thousand European and American men and women, missionaries and the wives of missionaries and lady missionaries in all parts of the great mission field, and their income amounts to upwards of three millions sterling per annum. Such statistics, I know, are very dry, but if you have any poetry in you the figures mean a great deal. Behind these figures there are great spiritual movements. Those dry facts are the expression of great principles of Christian life ; they exhibit also the many-sided manifestation of Christian sympathy awakened and developed during the century which is now closing—Medical Missions, Missions to Lepers, Educational Missions, Missions to Women, Societies for Providing Christian Literature, Industrial Missions. So the story goes, so the record runs. The Church of Christ has waked up to the work which God has called it to do, and has used its intellect as well as its heart, and is considering in every direction what form of effort is best for certain conditions. Men are found ready at once to take up new forms of work, and the ingenuity of Christian thought is continually manifesting itself in devising new forms of Christian effort.

We speedily find, as we look into the matter, that missionary activity is synchronous with periods of spiritual awakening and quickening in the countries of Christendom. That is a point which I want you to keep in mind, that is a point in history into which I wish you to look carefully ; it is worth something for ourselves. The nearer you and I are to

Jesus Christ, the more quick we are to hear the cry of the world's need, the more ready we are to give ourselves to the Lord's service. And the history of the Church in this country and throughout Christendom during this century, has again and again proved that, in proportion to the wakeful evangelicalism in the Churches, has been the activity of the missionary spirit in the great heathen world. It is now possible to appeal boldly to every section of the Christian community in connection with this great work.

And there is another point in the missionary history of the century which to me is profoundly interesting, and that is the way in which the missionary idea shapes itself. First came Societies, gatherings together of individuals whose hearts God had touched and who came together with the common feeling, "We must do something for the work of Christ beyond our own borders. We cannot get our church to take it up; well, we must take it up ourselves, we must unite together to take it up." The great German Societies were formed in that fashion, the early English Societies were formed in that fashion, the Scottish Societies were formed in that fashion, the American Societies, in the first instance, were formed in that fashion. The first movement of the Church, as it awakened, was the coming together of individuals to form Societies for carrying the Gospel to the Heathen.

**Progress of
the Mission-
ary Idea. (a) In
Societies.**

Then came the second step, which I have looked at with very great interest—the recognition, especially by the Presbyterian churches, of another great principle: that the work of evangelising the heathen is an integral part of the organisation and duty of the Church as a Church, that it is quite as important and necessary for every Christian to think about lands abroad as to think about the support of the ministry at home, and that the Church as such must brace itself to this great effort and take up this great enterprise. That is a distinct advance in principle. We of the London Society work on the old lines and are thankful to do so, but I confess that if I were starting afresh, I should much prefer to work on the new lines, because I believe it is the highest principle—the distinct declaration that the Church as a Church has got to do the work of God in the world.

**(b) As an
integral part
of the work
of the Church.**

And then finally, the increasing wakefulness of the

(c) In
Individual
Missions.

Christian public has led to a large number of *individual* missions; that is not quite the right word, but it pretty nearly represents it. There are a large number amongst us who are impatient of the necessary slowness of movement of any organisation. They are eager to do God's work, they want very much to do it in their own way, and so you have the Individual Mission, which is pressing in a great many directions, and which has, on certain lines, a great many advantages. I do not think the advantages are so great as do some of my friends, but still one recognises with thankfulness to God that in these latter days there are a large number who are going out and starting work in that fashion. Well, then, I say we can appeal boldly now to every part of the Christian Church, because the whole Church has recognised the duty of carrying the Gospel to the Heathen. Whether they are carrying it out is another matter, but the whole Church has recognised it; it is before them as a great principle adopted, and we can go to them and say:—You have adopted the principle; now we want you to carry out the principle in a fashion commensurate with the greatness of the work.

(3) From the
point of view
of results
already
achieved.

We can say to them, thirdly:—The results of the work which has been done under difficult conditions, are a wonderful encouragement to you to put larger energy and fuller prayer, and faith and effort into it. The results are amazing. At the beginning of the century there was not much to be seen. There was that beautiful mission in Greenland which inspired some of us as boys. Who has not read of Hans Egede and the story of his work? I remember how my heart, in the days of my youth, thrilled with that wonderful story. And then there was the work of the Wesleyans in the West Indies, and there was also that deeply interesting work of Ziegenbalg Plutschau and others of the Danish Mission in the South of India.

Number of
Church
Members.

To-day these Societies whom I have mentioned have upwards of one million six hundred thousand communicants in the fellowship of the Church from all parts of the world. And these figures represent only the smallest part of the work, after all. Those diagrams that we have, representing a great black sphere and a little wedge cut out of it of light are not exactly accurate—in this respect. It is quite right to

say that there is just this little wedge of clear light, but you have got to put beyond that a considerable extent of gradual shading away. The more you look into missionary lands the more you will find how amazingly the influence of the Gospel has spread beyond the limits of those who are direct converts to Christianity. For every one who has had the grace and courage to confess Christ in the great Eastern Lands, I venture to say there are one hundred who are in sympathy with Christianity, more or less, who read Christian literature and know something of the Christian appeal, and who from time to time are touched as the Word of God comes home to them. Thank God, we cannot estimate the fulness of the results; we can tabulate and say, one million six hundred thousand converts, but they are only the outward, visible sign of a widespread work of Christ.

And then those converts are formed into Churches which are already beginning to move on their own lines. They were dependent upon the European missionary or the European organisation almost entirely in their first stages, but they are shaping themselves, they are beginning to govern themselves, they are, in many places, supporting themselves and they are forming missionary associations of their own in many places. Some of the most interesting pieces of work in the mission world to-day are the missions that are being carried on by the converts from heathenism who are sending missionaries to their neighbours, and some of the most heroic stories in the annals of the missionary enterprise of the past century are the stories of faith and consecration and courage of native pastors and evangelists and missionaries in all parts of the world. There are sixty-one thousand native helpers, male and female, already in connection with this work, and a splendid army that is. Praise God for the wonders of His grace in gathering so large a number to give themselves to Christian service among their fellows. And there is a native ministry growing up every day, stronger in numbers, more intelligent and more truly consecrated to Christ's cause.

**Native
Churches.**

Then we have missionary education with all the new information which the school brings. I hear people discuss missionary schools in the most parochial and doubtful spirit, taking English ideas of school, and English ideas of home, and all the atmosphere of English life out into the

Education.

heathen world, and then discussing the result of education. This is not the place—I shall have to say something about the schools this afternoon—but I look with great and growing confidence upon the work of the schools in the great heathen field. I suppose there are millions of young people under instruction in the schools connected with all the different missionary societies, and these schools are teaching the mind, enlightening the home, creating new ideals, sending out into the world an ever increasing number of those who are more and more able from the beginning of life to look at the Gospel as we look at it, but as their fathers could never look at it.

**Missionary
Literature.**

And then we have a great missionary literature—four hundred versions of the Word of God in whole or in part, and missionary literature of all kinds springing up in every part of the world for those new Christian communities. What a great vantage ground is this! Brethren of the Churches, look out upon the great world field and see the preparatory work that has been done, and recognise that you have opportunities to-day which your fathers had not, and freedom of service to-day which your fathers had not, a vantage ground which your fathers had not, and far greater and nobler and more extensive enterprise than they possibly could have.

**(4) From the
point of view
of open doors.**

And finally, in the very short time at my disposal, let me say, the change that is coming over the great missionary enterprise in connection with open doors is one of the most marvellous stories of the working of God's providence that the history of the Church has yet had to record. I am not going to insult your intelligence by going over in detail the geographical movements of the era. I want to remind you how wonderfully God has responded to the awakened missionary spirit of His people. The field available at the beginning of the century was limited in the extreme, but when the Church awoke God responded at once in a most marvellous fashion. In many different directions He provided great commercial activities which wanted new outlets. The development of steam navigation, the Emancipation Acts, the revision of the East India Company's Charters, the Indian Mutiny, the opening of China, and afterwards of Japan and Korea, to free communication with the world, the progress

of exploration by which Africa has been revealed to the world—these and other such like things have been God's way of responding to His people's awakened spirit. The world was closed as long as the Church was asleep; but when the Church awoke the world opened up simultaneously, and to-day, instead of the limited area in which our fathers had to work, God has brought us into close touch with nine hundred millions of heathen whom our fathers could not get at at all.

Now, after this century of splendid preparatory work, there is the whole world before the Church. And I imagine that my duty this morning is to be your mouthpiece to the Churches. I am not informing you, for you are the active folk who are awake and wanting to go to work, and we have to tell the Churches on your behalf, "Here we are, and there is the world waiting, and you have recognised the Christian missionary principle, and our fathers have made great preparation." The new century, if it is to be a true century of advance on what has been before, will mean a new consecration on the part of the Church of Christ. We shall have to give ourselves to this great service as we never have done yet, we shall have to learn the meaning of being bond-slaves of Jesus Christ. We belong to Him, and the world belongs to Him, and He calls us to take possession of the world for Him.

Greetings from Constantinople, Christiania, New York and Cairo.

At the second session on Thursday morning, the Chairman read part of a letter from Dr. Washburn, President of Robert College, Constantinople, expressing regret at his inability to be present, and adding :—

“Stationed as we are on the outskirts of European civilisation, we need the stimulus of close contact with living men who are the soul of the great religious movements of the day. This Student Movement ought to be a powerful instrument in breaking down the barriers which now separate Christians of different churches and nationalities. We shall not evangelise the world until we have learned to love one another and to work together in love.”

A cablegram was read from Professor Michelet, Chairman of the Norwegian Student Christian Union :—“God grant you Genesis xii. 2 ” (“I will bless thee and thou shalt be a blessing”).

The next evening the two following cablegrams were received :—

From Mr. J. R. Mott, Secretary of the World's Student Christian Federation :—“Christian greetings to all delegates. May the spiritual fire and purpose of the Conference be spread throughout the student world.”

From Eight Cairo Volunteers :—“Islam defies your King.”

We would add here a sentence from a letter from Mr. Eugene Stock, who, to our great regret and his own, was prevented through illness from being present, and addressing the Conference on the subject of Missionary Enterprise in the Nineteenth Century :—

“If you have a convenient opportunity would you kindly convey to the students my brotherly, Christian greetings. I do pray that there may be a great and rich manifestation of Our Lord's Presence and Blessing. There certainly was at the Liverpool Conference, which I recall so vividly, and I trust that at this London Conference it may be even greater.”

The Student Christian Movement in the United States and Canada.

Greetings from the American
College Young Men's . . .
Christian Association, the . .
College Young Women's . .
Christian Association and the
Student Volunteer Movement
for Foreign Missions . . .

**"Except the Lord build the House they labour in vain
that build it."**

**Ereter Hall,
Thursday Morning, January 4th.**

The American College Young Men's Christian Association.

MR. F. M. GILBERT, SECRETARY OF THE BOSTON INTER-COLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The American
College
Young Men's
Christian
Association.

MR. CHAIRMAN AND FELLOW STUDENTS,—It is my great privilege to bear you greetings from over six hundred College Associations of the United States and Canada. Owing to the shortness of the time allotted to me I shall have to be very concise, and you will therefore pardon me if I speak of statistics, because I shall speak of them only as they represent the spiritual awakenings underlying them. And I shall quote largely from a recent report of Mr. Mott's covering the four years since the Liverpool Conference.

Field of work.

May I direct your attention for a moment to the field of our work. It has a great extent—four thousand miles—from the Atlantic to the Pacific, and from the North of Canada to Mexico. Our work is among Colleges, Universities (Medical and Law), Theological Schools, Schools of Technology, Scientific Schools, Preparatory Schools, Military and Naval Academies, and, in fact, all institutions of higher learning in the United States and Canada where there are men. We have, perhaps, about 125,000 students in our student field. In the cultivation of this field there have been three main means employed. First, there have been Secretaries, International College Secretaries. At the time of the Liverpool Conference we had six such secretaries; we have now eleven. We have two Executive Secretaries. We have one in charge of the Institutions in the East of Canada, and one in charge of the Institutions in the West—from Michigan to the Pacific, and from California to Manitoba. We have one for the South, who works in the Institutions south of the Potomac and Ohio rivers, in Tennessee, Louisiana, and Arkansas. We have one who devotes his time to the metropolitan student field, working among the students mainly of professional schools in our States. We have one who devotes his time in to work among Preparatory Schools, one among coloured students, one among Theological students; one has charge of the Bible Study Department in all the Associations, and one looks after the office.

Secretaries.

The second means of cultivating this great field is by means of Conferences—summer schools held for a period of ten days. At the time of the Liverpool Conference we had three such summer schools; now we have four—one for the Pacific slope, held in California; one for the Middle-West, held at Lake Geneva; one for the South, held at Ashville (North Carolina); and one for the East, at Northfield, of which you have doubtless heard. The purpose of these Conferences is to train leaders and to inspire them in their work, and also to develop the work of the Associations themselves. We have, in addition to National Conferences, two Conferences for Presidents of the Associations, one for the East, and one for the West, and last year these were attended by over two hundred Presidents of College Christian Associations. We have also two Secretarial Conferences for training and for discussion of matters coming up in the work. And we have City Intercollegiate Conferences.

**Summer
Conferences.**

The third great means of cultivating this field is by literature. We have, since we last reported at the Liverpool Conference, turned our "Student Volunteer," the official organ of our Movement, into a larger paper, "The Intercollegian," a paper which has the largest circulation now of any student religious paper which has ever been published. We have also pamphlets for the training of officers in the different departments of the work. At Liverpool we reported twenty such pamphlets; we have now forty.

Publications.

May I mention, in the next place, five or six steps in advance which we have taken in the last four years? First of all, in the number of Associations. We have one hundred more College Christian Associations now than we had four years ago, and more have been established during the last year than in any other year of our Movement, and through these, fifteen thousand more young men have been brought under the influence of our Student Movement. In the second place, we have made an advance in the metropolitan student field. There are in this field at least one hundred and fifty medical colleges, in which there are twenty-five thousand young men studying medicine. In one-third of these Colleges there are Associations. There are some reasons why it is more important to have Associations in metropolitan fields than in any others. The students in a metropolitan

**Advance in
the last four
years:—**

**(1) In number
of Associa-
tions.**

**(2) In the
metropolitan
student field.**

centre are fiercely tempted, vice being more open in a large city than in the smaller college towns; in the second place, they have been neglected; and in the third place, most of them are completing their course going in for Medicine or for Law, or for other professions, and will exert a great influence in these various vocations; and, fourthly, these Associations offer the last opportunity probably to win them to Christ. It is a solemn fact, but true nevertheless, that probably they will never be won to the Master if they are not won in the years when they are having their last opportunities for education.

Just a word about what has been done. Six cities have, or will have, large Intercollegiate organisations. In Chicago there has been the greatest progress. There are six hundred and fifty-one members in the Intercollegiate Association, one hundred and forty-one of whom are actively engaged in the work of the College Christian Union. This Intercollegiate organisation is composed of one member of the Faculty from each Institution organised, and one student. They conduct conferences of Presidents, Secretaries and Committee men, issue publications such as the Handbook, with eighty pages, the Faculty Report, and the Annual Report of sixteen pages. They promote special religious and social meetings, they organise new associations, classes for the students in gymnasiums, and send delegates to the National Conferences. Each local Association enrolls its own members, conducts its own religious meetings, its own Bible-study classes, its own finances, its own missionary meetings, its own receptions; and it also provides suitable boarding-houses for those coming for the first time to the Colleges, and also employment for students who are partially working their way through.

(3) Bible
study.

Our third advance has been along the line of Bible-study, the key-department of the College Association. Four years ago we had to report about eight thousand students enrolled in these Bible classes conducted by students; to-day we have twelve thousand enrolled, and a special secretary has been set apart to have the oversight over this work, to study the problems of it, to direct the work, to teach normal classes at summer Conferences, to follow up the work, and to correspond with hundreds of leaders all over the United States and Canada. A four years' cycle of Bible Study has been prepared; it is arranged for daily study, requiring from

fifteen to thirty minutes' study each day to carry on the course, and I may say it has been adopted by an increasing number of Associations, year by year. The study for the first year is on the Life of Christ, based on a Harmony of the Gospels; the study for the second year is on the Acts of the Apostles, based on the writings and letters of the Apostolic age; the study for the third year (by Prof. White) is on Old Testament Characters; and the study for the fourth year is now in course of preparation. Leaders are appointed for these classes in advance from among students. Medical students have taken up this work very largely. A longer period is being pursued now than formerly. The period covered by this course is thirty weeks. There are not only more in these classes, but the individual students are themselves putting more time and more method and more earnestness into the study of the Bible.

I mention as the fourth point of advance the progress of the work amongst the Preparatory Schools. For several years the need of giving special attention to preparatory and other secondary schools has been clearly recognised and pointed out by leaders of the Movement. As time has gone on not a few institutions of this class have organised Associations, and the success which has attended their efforts has confirmed the wisdom of the opinion, that special work should be undertaken to increase their number and efficiency.

**(4) Work in
Preparatory
Schools.**

The next point of advance is that of the work amongst Theological Colleges. One of the most remarkable facts in the history of the Movement has been the inclusion of Theological Seminaries. This has been the last important class of institutions to identify itself with the Movement. For many years they had an organisation of their own, the American Inter-seminary Missionary Alliance, but as it had failed to meet the requirements of the seminary field, it was discontinued at its last regular meeting in Cleveland, Feb. 28th, 1898, and the delegates present from seminaries that had formed Young Men's Christian Associations, inaugurated the Theological Section of the Student Young Men's Christian Association Movement. The first Seminary Association was organised nearly two years ago; the number has already grown to forty and includes leading seminaries of eighteen different denominations. These

**(5) Work in
Theological
Colleges.**

Seminary Associations have a membership of over two thousand six hundred students and professors.

Definite spiritual results.

The last point of advance which one would mention I quote *verbatim* from Mr. Mott's recent Report: "The number of conversions among students, as a result of the Spirit of God working through the members of the associations, has been greater during the past four years than during any similar period in the history of the Colleges and Universities of North America. Not a year passes in which there are not real spiritual awakenings in different parts of the student field. These are not confined to denominational colleges, as some have supposed, for some of the most remarkable spiritual movements have taken place in the State Universities. Those who assume that college communities cannot be moved as mightily to-day by God as in former times, do not have recent facts on their side."

Fellow Students, when we look back over the history of our Movement, the conviction is deepened that God is in it. When we look forward we begin to realise the possibilities which lie before us. "Except the Lord build the house, they labour in vain that build it."

The American College Young Women's Christian Association.

MISS EFFIE K. PRICE, SECRETARY OF THE AMERICAN INTER-COLLEGIATE COMMITTEE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The American College Young Women's Christian Association.

MY DEAR FRIENDS,—It is twenty-six years ago this very month since there came into being, out of a little prayer meeting in a small college in one of our Western States, the first College Young Women's Christian Association. In the providence of God during these twenty-six years there have been called into existence nearly 400 College Young Women's Christian Associations, with a membership of sixteen thousand university and college women. When I speak of university and college women, I am including, too, the women of the normal schools where our teachers are trained, some women in private schools, and a large number of young women in seminaries, who belong to our Student

Association work. God has wonderfully blessed these twenty-six years so that now among the sixteen thousand young women who are members of women's student associations, there is far more Bible study, far more communion with God, day by day, far more "taking time to be holy," than otherwise there might have been. We now have travelling among these college associations, under the direction of our central administrative body—the American Intercollegiate Committee of Young Women's Christian Associations—six secretaries who devote their entire time to this work. Two of them undertake executive work and work in the largest universities and colleges, two others are engaged among the smaller institutions of the same kind, and two give their time to private schools, schools where the wealthier class of young women especially are being educated. In addition to the labours of these six secretaries, we have ten other women for student work, who are working under the direction of what we call State Committees in our States. So that we have, altogether, sixteen women in the United States giving some time to student work. In addition to the work of the Travelling Secretaries and their actual contact with students through the institutions and by correspondence, we have an organ, "The Evangel," which is published once a month, and is devoted in part to student work.

Secretaries.

"The Evangel."

We have, too, as a very great factor in our student work, three Summer Conferences for young women. Last summer (1899) more than one thousand students attended these three Summer Conferences. At the Southern one there were forty-nine institutions of learning represented, not only by students, but by forty professors and teachers. At Lake Geneva, where the Western Summer Conference was held, one hundred and twenty-five institutions of learning were represented by three hundred and forty young women, among whom were twenty professors and teachers. And at the last one, the Northfield or Eastern Conference for young women, we had an attendance of nearly six hundred young women, representing seventy-five institutions of learning, and there were twenty professors and teachers from our Eastern institutions of learning at this Conference. As at the Student Conferences of young men we study the great missionary needs of the world, and we take up, also, the question of Christian living in daily college life.

Summer Conferences.

**Temptations
in College
Life.**

Let me tell you of the work that has been done during the past year through the visits and correspondence of the secretaries, through the printed pages of "The Evangel," and through the Summer Conferences themselves where we have come into contact with this great body of young women. We have set ourselves under the guidance of God to do this one thing—to strike straight from the shoulder at the everyday evils of college life, and God has most wonderfully blessed us. You will want to hear, perhaps, in just a word about the temptations of college life against which we, as an organisation, have steadfastly set ourselves.

**(1) No time to
know God.**

Certainly one of these temptations is the temptation to give up time to anything in the world except to becoming acquainted with the Lord Jesus Christ. Not very long ago I went to a great western institution of learning where there are two thousand students, seven hundred of whom are young women. A student came after a gathering we had held there, and asked to have a talk with me. She said, "I have come to tell you that we have no time to know God in this institution. We do not have time to live; we simply exist. From Monday morning until Saturday night our time is crowded with study, with social claims, and with other demands upon us, so that we cannot take time to know God. But," she said, "cannot the Association do something to remedy this condition of things?" It is one of the great temptations of many American college women, I know, that they will not take time to be holy, but that they are swept away by the rush and stress and strain of every-day college life, and so go forth, after these four brief, fleeting years, not having known God in the secret place of the Most High really at all; and against this we have most steadfastly set ourselves.

**(2) Loss of
faith in God.**

Another temptation, certainly, of college life amongst American college women is to feel—going into college life for the first time, with new modes of thought presented to them, and new contact with other minds—to feel that, after all, those things to which they have been brought up, and which belong to their home life, are old-fashioned, are not real, and that it does not make much difference whether they really cling to them or not. We have many letters from college women who have come up to our Summer Conferences, in which they say, in substance, "I have found out for myself that,

after all, these things are true; 'God's in His heaven—All's right with the world!' The Son of God is Divine, and is eternally watching over us, and we have come into a new relationship with Him." A girl said to me not long ago in a letter, "I thought that all these things meant nothing, but now I know for myself that they are really true."

Still another temptation is the temptation to be selfish, to be intellectually and socially self-centred, and I fear that this is a temptation which many women have, the world over. Against all these things we have set ourselves.

God has wonderfully blessed the Christian college women, and through them the other college women, in these very things during this past year of 1899. I have nothing to boast of in speaking for my own countrywomen in the United States, because while it may seem a very large membership to some of you who are beginning your work—the 16,000 young women that we have—yet we must remember that in the universities and colleges there are 30,000 young women studying in the United States; in the normal schools there are 60,000 young women being trained for teachers; in 81 medical colleges there are 1,500 women studying; and, in addition to all these women, there are many hundreds more in seminaries and private schools. So that we seem to ourselves, when we look at our tremendous field, to have done very little, and to have been very apathetic, very unequal to the great demand that is made upon us. I have then nought to say by way of boasting, but I have this to say by way of greeting to you: God is with us. The Spirit of God has been working wonderfully upon the hearts of women all over the United States this past year, and there have been coming into our Headquarters' Office, in Chicago, more letters than ever before in the history of our student work, asking for directions as to Bible study, as to personal communion with God, and for help in direct evangelistic work among women students. From all over the country these letters have come, and we know that the Spirit of God is working mightily in the hearts of women, and that there is truly a great awakening on the part of the women students of America. All I would say to you by way of greeting is—"We are with you," and, as someone once said, "The best of all is, God is with us."

(3) **Temptation to be Self-Centred.**

Results of the past year's work.

Mr. S. Earl Taylor.**TRAVELLING SECRETARY OF THE AMERICAN STUDENT
VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.**

**American
Student
Volunteers
were praying
for this Con-
ference.**

FELLOW STUDENT VOLUNTEERS of the many lands represented here,—It is to you that I bring my most heartfelt greetings from the Student Volunteers of North America. During the past few weeks the mails have been taking to every Student Volunteer Band on the North American Continent the “Call to Prayer,” issued by the Conference Committee, and day after day the men and women assembled in the colleges there, who are Volunteers, have been remembering you in fervent prayer. I bring to you the most heartfelt greetings. Mr. Beach, of the American Movement, a man wise in his generation, called me aside just before my leaving for England, and said, “Taylor, do not tell them how many millions of everything we have got over here, because they think we have nothing but figures.” I was very glad that Miss Price said what she did about the other side of our work, our very great desire to go beyond figures, and our feeling of humiliation when we remember our tremendous weakness. If we have accomplished anything through God, it has been in many cases in spite of ourselves. His almighty power has been working through very imperfect agencies.

**Beginning of
the American
Student
Volunteer
Movement for
Foreign
Missions.**

The American Student Volunteer Movement was born in a missionary home. For at least one and a half years before the movement came into being, a brother and sister in the home of a returned missionary in Princeton, were uniting in constant prayer that God would raise up a thousand young men and women who would be willing to go from the colleges of North America to the mission field; and I want to say that I believe it took almost as much faith to offer that prayer as it would have taken to pray for the raising of the dead, because at that time there was practically no interest evinced in missionary work by students in the colleges. Just about a week before leaving for England, I went into the offices of the Student Volunteer Movement, and said to the Secretary, “How many Volunteers have sailed since our Movement was organised?” He said, “There are now

fourteen hundred and nineteen who have already sailed. In about a week's time come in again." The day before sailing he wrote the figures 1,518, and Mr. Gilbert who came by the next boat brings the figure to 1,519. The Volunteers are going by every boat.

**Its members
are reaching
the field.**

The American Student Volunteer Movement believes primarily that it is called into being to raise up men who are willing to go to the foreign field. For many years we have been talking a good deal about missions, but we are trying now to find men who are ready to go, and we thank God that so many have already gone, and many more are in preparation. Fifteen hundred men and women have gone out—almost as many as have been assembled in this Hall at any one session—and think what that means for the evangelisation of the world. And probably twice that number are now in North America preparing for foreign service.

The Movement has endeavoured, not only to call forth volunteers, but to seek as best it may to help to prepare those men for missionary service so as to be able to say to the Boards, "Here is a man who is prepared, who is ready to go." There is the Educational Department, of which you know something, in charge of an experienced man, a man of ability, a man of learning, a man who has been himself in the mission field for a number of years. Since 1894 nineteen courses of missionary study have been issued, as well as 619 text-books, and the helps that go with these text-books. All these courses have been studied by thousands of students. 307 institutions studied last year's course, and the average attendance at the missionary study classes numbered 4,212.

**The
Educational
Department.**

We are seeking to raise up the Student Volunteer, and to prepare him for the work, but we are also seeking to touch that other man who is not a Student Volunteer. The American Student Volunteer Movement would have been practically powerless had it not been for the Young Men's Christian Association and the Young Women's Christian Association standing at our backs, and through them we have been trying to touch the man who is not a Student Volunteer. What we need in America—I know not how it may be in your own land—is not only missionaries at the front, but missionary churches at home. That is a great need. And

**The need of a
Missionary
Church at
home.**

so we are glad to report that about half of the men and women in these study-classes that I mentioned are non-volunteers. About half of the men and women who attend our great Northfield Convention are non-volunteers, and we believe that the men who are called of God to stay at home are in the coming days to be as much missionary in spirit as we who go out.

Giving.

We have been trying to do something to promote Scriptural habits of giving in colleges, in seminaries, in preparatory schools, and in universities, and I am glad to be able to say that 75 of our universities are supporting missionaries in whole or in part, and 32 theological colleges are doing the same. We believe that until we who are especially interested in missions begin ourselves to practise the principles that we preach to others about giving of our substance, the Church will not be stirred very much. We are poor over there, especially we theological men; I suppose that we are the poorest class of students in the world, but I believe that every theological man on the American Continent can give something, and he owes it to God to give that something, whatever it may be, and that systematic, proportionate, devotional giving must take the place of the haphazard methods that we have been using heretofore.

Our duty to the Church that gave us birth.

And then we have had another burden upon our hearts. Mr. Thornton, the representative of the British Movement, who was so used of God at the Cleveland Convention, laid upon our hearts a burden of responsibility for the home Church. Our attention was called to the fact that we as Student Volunteers, while we do pray for the great day when the Churches will be one in spirit, at the same time still owe a debt of gratitude and loyalty to the denomination and the Church that gave us birth; that being a Student Volunteer Movement and not a denominational movement does not lessen the bond of loyalty which binds us to the Church where we had our Christian birth, and therefore we owe to that Church a duty. Someone may say, "We are not able to speak very well, we are young, the Church has better speakers in the pulpit than we, and better organisers; what can we do?" I grant it, but the thing that appeals to the young men and young women in the Church is not always a great speech; it

is not always a well-planned campaign, but frequently it is that you and I have given that greatest price that any man can pay—a life; and when they see that we have given our lives they want to know why, and the same things that have appealed to you and me will also appeal to them. And so we have had meetings of the young people of the Churches, telling them of our purpose and the reasons for our purpose, telling them why we feel called of God to go. We have touched hundreds and thousands of young people by this means. During the past eighteen months many thousand volumes of missionary literature have been disposed of among young people of the Churches, and these missionary books have been an inspiration to them. The young people are ignorant in many cases regarding missionary work; not, however, because they are intellectually deficient, but because they have not had the opportunity to know, and when they see the ideal that we bring to them, and the devotion that God Himself has inspired in us, then they respond wonderfully well.

**The Appeal of
a life-purpose.**

And now in closing I should not, I think, be faithful to the spirit of the American Movement if I did not say just this word. The great need of our movement is the great need of your movement—the need of men and women who are ready to go. We have sent out fifteen hundred men during ten or eleven years, sending one hundred or two hundred a year. That makes a good skirmishing line. But great business concerns are sending forth as many men to carry forward a single business enterprise, and Missionary Boards need more men. At “Liverpool,” at “Cleveland,” yes, and at “London” too, God has been speaking to men and women. I think He is speaking to some here, and this is the message I bring to you from the American Student Volunteer Movement, every man and woman who is a Volunteer here would want me to say it. “Whatsoever He saith unto you, do it.” The purpose of God for you in this world, is just the purpose that you yourself would choose, could you see the end of all things as He sees the end, and that purpose is the only plan for your life. Men and women, there are a few of us now going out, but we need men to go with us. Where is the army? The skirmishing line has gone out. I think some of us will enrol.

**The great need
—men.**

The Holy Spirit in Missions.

The Student Volunteer .
Missionary Union; Four
Years' Retrospect . . .
Prayer and Missions
The Holy Spirit and . . .
Missions

"Not by an army, nor by power, but by My Spirit
saith the Lord of Hosts."

Exeter Hall,
Thursday Evening, January 4th.

The Student Volunteer Missionary Union : A Four Years' Retrospect.

The Student Volunteer Missionary Union was organised in its present form in April, 1892. The purpose of the Union is threefold.

1. It is a Union of students for personal service in the foreign field. **Threefold Purpose.**

2. It is a Union for preparation for such service of those who are thus banded together.

3. It is a Union of those who, believing that an equal burden of responsibility for the evangelisation of the world is laid upon all disciples of Jesus Christ, seek to bring the claims of the foreign mission field as a life-work before students while still in college, and so to live and work and pray that the whole Church may speedily accept the trust of Her Lord and each member of the Body of Christ, take his or her share in obedience to the great command.

The basis of membership is the signing of the declaration : **Basis of Membership.**
"It is my purpose, if God permit, to become a foreign missionary." The necessity of preventing hasty and premature decisions is recognised. No student, for example, is encouraged to sign the declaration immediately at the close of a missionary meeting, but is asked to think and pray over what the step involves. The Watchword of the Union is "The Evangelisation of the World in this Generation."

The Union in no way usurps the functions of any existing missionary society. It is the servant of all and the rival of none. It seeks to provide the Church with college men and women, called of God to be His messengers to the heathen and in some measure prepared for this holy privilege. We are glad to have with us to-day official representatives from most of the foreign missionary societies. We welcome them and pray that this Conference may be the means of augmenting the number of their student candidates. **Relation to Missionary Societies.**

The Student Volunteer Missionary Union is a student union organised by and for students. The field is consequently co-extensive with the student field of Great Britain and Ireland with its 43,000 students.

Executive.

There is an executive committee of five members composed of Student Volunteers. Four students represent England, Scotland, Ireland and Wales respectively, and the fifth, the Women's Colleges. This committee meets quarterly and has the general direction of the Movement. The Student Volunteer Missionary Union, being a department of the British College Christian Union, has a share in its offices at 22, Warwick Lane, E.C., and in the services of the General Secretary.

Methods of Work.

The chief means by which it seeks to attain its threefold aim are as follows:—

1. The visitation of the colleges by student travelling secretaries. At present three students are engaged in this work.

2. The promotion of missionary study. The Union employs an Educational Secretary who has charge of this department.

3. The publication of missionary pamphlets and text books, and of missionary articles in the "Student Movement"—the organ of the British College Christian Union.

4. Correspondence, the annual Summer Conference and other means of intercourse between students.

5. The holding of an International Conference, such as that in which we are now assembled, once in each student generation.

Membership.

Through these means, since the beginning of the Movement, 1,320 men and 366 women have been enrolled as members of the Union. Of these, 565 have sailed, 110 have withdrawn, 30 have died—14 before reaching their field—25 are definitely hindered and 606 are still in college. Of the remaining 366, the majority are in further preparation, some are hindered temporarily by health or circumstances. These 1,686 volunteers may be classified as follows:—Theologicals, 595; medicals, 458; arts, 363; and 270 in other faculties. The 565 sailed Volunteers are working under some 50 societies in nearly every mission field.

The question is sometimes asked, "Why, if a student intends to be a missionary should he join the Student Volunteer Missionary Union?" All the arguments which go to show that it is helpful to decide definitely on one's life-work early in a college course hold good here. And, further,

the deeper purpose and restfulness underlying a life whose course is already determined ; the mutual help to be derived from union with those whose life-purpose is the same as one's own ; the opportunities for preparation afforded by uniting in missionary study ; the inspiration and enthusiasm gained from contact with a world-wide Movement—these are important elements in membership in this Union.

As we look backward from this Conference across the intervening years to the beginning of the Union, one event stands out clearly to which many converging lines were leading, from which many results have flowed. The first International Student Missionary Conference was held at Liverpool exactly four years ago. At that Conference the Watchword of the Union was adopted, gathering up into one brief, inspiring watch-cry the sense of responsibility for the world's evangelisation which had been steadily growing and deepening. Retrospect.

The first years of the existence of the Student Volunteer Missionary Union were years of rapid growth. By the end of the first year 500 Student Volunteers had been enrolled. In July, 1893, the first Summer Conference was held with 100 delegates representing 20 colleges. Then followed the securing of office premises, the appointment of a general secretary, the nomination of a travelling secretary for women's colleges ; the Student Volunteer Missionary Union register was begun ; the organ of the Union—the "Student Volunteer"—which had reached a circulation of 1,600, was enlarged. By the summer of 1895 the Union numbered almost 1,000 members ; more students were offering to the Churches than ever before, and, on the whole, the Churches were not responding.

Had the need ceased ? With more than half the world still unevangelised ? Had not the Student Volunteer Missionary Union been entrusted with a message to hold up an aim that the command of Christ might be recognised and obeyed ? If British students were responding to the call, those of the Continent had not yet been brought face to face with what it meant for them. If many students in Britain had responded, more had not yet grasped the possibilities before them. For Volunteers themselves, for their Continental fellow students, for the Church of Christ, some important step seemed

necessary. In the closing days of 1894, the Student Volunteer Missionary Union Executive, not without a natural shrinking from the responsibility, but under a deepening conviction of the leading of the Holy Spirit resolved to hold an International Conference.

The Liverpool Conference.

The story of the Liverpool Conference has been told in the Report entitled: "Make Jesus King." In no year have the Christian Unions throughout the colleges been so markedly centres of spiritual power as in the year following the Conference. The issues were beyond all expectation, but the explanation is not far to seek. Prayer for months beforehand had prepared the way and made room in hearts for God to enter. At the close of the fourth year, July, 1896, the Union numbered 1,371 members; more than 500 students were engaged in systematic missionary study and Volunteer Movements had been established in several Continental lands. Further, the Churches had by the resolutions of sympathy and interest passed by their Missionary Boards in response to the Memorial embodying the Watchword laid before them by the Executive, warmly endorsed the work of the Student Volunteer Missionary Union.

Its Results.

Let us consider in detail these results which were the outcome of the Liverpool Conference.

The Educational Scheme.

For the first time in the history of Europe a great company of students met to consider the subject of foreign missions. This in itself was a proof that this subject can no longer be relegated to a region of romantic enthusiasm but merits the attention of every thoughtful, Christian student. The outcome of this new realisation of the scientific aspect of Foreign Missions was the inauguration of the Educational Scheme. Missionary Study Bands had existed before the beginning of the Movement, notably in Cambridge, and in 1893 a pamphlet had been issued urging the value of such bands. Outline studies had appeared for their use from time to time in the "Student Volunteer." But careful investigation showed that the want of method in these bands was a source of weakness. In order to remedy this and also to give permanence to the effects of the Liverpool Conference, an Educational Secretary was appointed in the autumn of 1896. Text-books, compiled for the use of such bands, on India, Africa, China, the Jews, and the Social Aspect of Christian

Missions have been issued, in some cases conjointly with the American Volunteer Movement. Thus in the three to five years which most students spend at College, the greater part of the world can be systematically studied. The Educational Secretary continues to supply to missionary bands suggestions and information both by correspondence and in the pages of the "Student Movement."

There are now over 60 missionary bands with a membership of some 350 men and 250 women. Future missionaries are being equipped for their life-work by some familiarity with the religious, moral, political, and social condition of nations and with that knowledge of missionary principles and facts which is the basis of all permanent interest and intelligent prayer. No less an important result is found in the fact that a large number of students, who are not themselves looking forward to a missionary career, are found in these bands. The Educational Scheme is, however, tentative as yet. Much may be done to so modify and adapt this plan as to extend and intensify its usefulness. The defects in its working can only be remedied as experience shows where it fails to meet the need.

The Liverpool Conference was one strong link in the chain which is binding the students of the world into a mighty brotherhood in the cause of Jesus Christ. So far back as 1894 there had been an interchange of delegates between British and Continental colleges at their summer conferences, and from the very first the Volunteer Movements of Britain and America had been closely in touch with each other. We owe a debt of gratitude to the Student Volunteer Movement for Foreign Missions for the valuable help given during the initial stages of our own Movement. While expressing our gratitude to our American brothers, we would not forget that much valuable work had previously been done by the group of London students who formed the Student Foreign Missionary Union in 1889. It is interesting to note that the first secretary of this Union was a Swede. But it was in the summer preceding the Liverpool Conference that the thought of the world-wide unity of Christian students began to take definite shape. In March of that year Mr. Donald Fraser had visited the University of Paris. At the summer conference held in July, the possibilities of the students of the

**Beginning of
a world-wide
student
brotherhood.**

East were for the first time brought before British students by Mr. Luther D. Wishard.

**Formation of
the World's
Student
Christian
Federation.**

In August, representatives of the five national student Christian movements then in existence—those of America, Britain, Germany, Scandinavia, and Mission Lands—met in the Castle of Wadstena, Sweden, to consider the formation of a world-wide federation of Christian Students. Immediately on the formation of the World's Student Christian Federation, Mr. Wishard started for South Africa—his visit there resulting in the establishment of a strong student Christian union in that land—while Mr. John R. Mott entered upon his two years' tour, comprising the student centres of Central Europe and of the Mediterranean Lands and further east through India, Ceylon, and Australia to China and Japan—a tour as remarkable in its spiritual power as in its far-reaching results.

Its growth.

Meanwhile 717 students had gathered at Liverpool, of whom 71 were foreign students, representing 21 countries; the foundations of three Continental Volunteer Movements were then and there laid by the delegates present; the Continental tour of Mr. Donald Fraser helped to conserve the new enthusiasm, and ever and again news came of the increasing volume of blessing which followed the Conferences conducted by Mr. Mott among the students of the Orient. In the spring of 1897, Miss Rouse visited the women students of Scandinavia, and in the autumn Miss Cooke visited South Africa, both tours being made in response to very pressing invitations. And then in the summer of 1898 came the Eisenach Conference—a gathering of student leaders of 24 nations which did much to draw the different national movements together. A significant proof of the recognition of the world-wide bond may be found in the statement that from the time of the Liverpool Conference, no number of the magazine was issued which did not contain some account of the progress of the Student Movement in other lands.

**Its position
to-day.**

To-day, 11 National Student Movements, representing America, Australasia, Britain, China, France, Holland and Switzerland, Germany, India and Ceylon, Japan, Scandinavia, South Africa and Mission Lands have been affiliated to the Federation, including some 65,000 students and professors in over 1,200 institutions. We welcome to this Conference students of Finland, Russia, Norway, Sweden, Denmark,

Iceland, Holland, France, Germany, Switzerland, Hungary, Italy, Greece, Spain; students of America, Greenland, Canada, and the West Indies; of Australia and South Africa; of India and Ceylon, China and Japan. Especially do we rejoice to have with us to-day, instead of the one delegate who represented at Liverpool the women's colleges of the Continent, 10 women students, representing the new devotion to Jesus Christ which is growing and deepening among the women students of Continental lands.

What is the bearing of this world-wide Union upon the Student Volunteer Missionary Union in Britain? It has widened our outlook. As missionary study has given us a fuller knowledge of the harvest field, so the Federation has set before us a wider conception of the range from which are to be drawn the labourers for whom our Lord has commanded us to pray. It has been teaching us that not from Britain only, not from Europe and America only, but from every kindred and tongue and people one Lord is calling, preparing and sending forth messengers. To-day are being fulfilled the words in which the Executive clothed their aspiration on the eve of the Liverpool Conference:—"We wait to see our Continental brothers clasp hands with us and form one strong union to make Jesus King. We wait to see the students of the East bow down before Christ Jesus and become with us the messengers to their nations."

**Its bearing
upon the
S.V.M.U.**

And will it not give us a new conception of Jesus Christ as India and China and Africa add their contribution to His character, as reflected in His followers, and seeing in them characteristics undeveloped in our Western surroundings, we gain a fresh insight into the unsearchable riches of the Name which is above every Name—the Name in which, one day, every knee shall bow?

The third development with which the Liverpool Conference is so closely connected, is the adoption of the Watchword of the Union:—"The Evangelisation of the World in this Generation."

**The S.V.M.U.
Watchword.**

All that this step has meant and will still mean, we have not yet fathomed. We believe that it was taken in response to the direct leading of the Spirit of God; and, though we knew not then all it might mean, we believe in Him, Who, knowing all, is yet ready to meet our confident "We can"

with His sustaining, "Ye shall." That the decision might be criticised as premature, is evidenced by the fact that, though practically all the Societies approached by means of the Student Volunteer Missionary Union "Memorial" expressed their ready sympathy, not one of them has yet adopted the Watchword as its missionary policy. That the decision is nevertheless justified, is shown by the influence the Watchword has had, both on individual members, and on the Union as a whole. It has focussed the convictions of the members, and kept before them the urgency, the universality and the possibility of their aim. It has imparted a steadiness of purpose, a unity of aim and a ringing note of hopefulness to the whole Union.

**The S.V.M.U.
Memorial to
the Churches.**

The steps following the adoption of the Watchword were : the drafting of a Memorial embodying this aim, and appealing to the Church of Christ to accept it as expressive of the present duty of the Church ; the sending of this Memorial to leaders of the Church for their approval and criticism : the submitting of the amended draft to Missionary Committees for an expression of their opinion ; the wide distribution of copies of the Memorial, which was also printed at length, or in part, in many missionary and other papers. The presentation of this Memorial was a step which might be called presumptuous. It aroused, however, keen interest in the Watchword, and much helpful discussion and criticism, and has given cause for deep thankfulness and true encouragement.

**Field
Campaign
Work.**

For some years the American Student Volunteer Movement for Foreign Missions has done much to deepen missionary interest throughout the Church by means of what is known as the Field Campaign. Bands of students devote the larger part of their summer vacation to a missionary visitation of the churches and young people's societies in some district, enlisting their sympathy, interest and prayer in the cause of foreign missions, promoting systematic giving, addressing meetings and organising libraries and missionary study bands. The Committee feel that, whatever may be possible in this direction in the future, there is need for more systematic work within the colleges before such a campaign is attempted on a large scale. The same work, has, however been carried on by groups of Volunteers—notably the Lantern Tours and deputation work centering round

Assembly's College, Belfast; the Edinburgh Caravan Tours; and the organised efforts of the students of Bala College, Wales, and of the Nonconformist theological colleges of London.

Such are in brief the main lines of expansion resulting from the Liverpool Conference: more serious and thorough study of the field; a wider outlook through a closer union with students of other lands; the recognition of the responsibility resting upon the Union, not only for enrolling Volunteers, but for bringing before the whole Church of Christ the aim which the Volunteer has himself found to be so mighty, so intense, so controlling a power in his life.

But two other factors in the present position of the Student Volunteer Missionary Union must here be mentioned, though not directly resulting from the Liverpool Conference.

**Relation of
the S.V.M.U.
to Theological
Colleges.**

The Union has from the outset enrolled a large number of theological students. The introduction of the Educational Scheme in 1896 made a new point of contact; it was felt that one of the most important services which the Student Volunteer Missionary Union could render to the foreign missionary cause would be the development, by promoting the systematic study of missions in theological colleges, of a Christian Ministry at home deeply convinced of the duty of the Church in relation to foreign missions. In the spring of 1898, a special Conference for theological students was held at Birmingham. Prominence was given to Foreign Missions and to the Watchword. It was recognised that no influence is greater in connection with the realisation of this ideal than that which belongs to the clergy and ministers of the Church. The formation of the Theological College Department as an organic part of the British Student Movement has further helped to draw closer the links between theological students and the Student Volunteer Missionary Union.

Again, within the last two years, the constitutional change by which—while retaining its individuality—the Student Volunteer Missionary Union has become a part of the whole Student Christian Movement of Britain, is bringing the foreign missionary question before an ever-widening circle of students. This relationship emphasises the equal responsibility for the evangelisation of the world resting on those who stay and those who go, ensures the permanence

**Relation to
the British
College
Christian
Union.**

of the Student Volunteer Missionary Union, affords it more direct and influential access to Christian students and avoids the danger of possible overlapping in the future. It may also do much to draw local Student Volunteer Missionary Union branches into more vital connection with the local Christian Union through the organic connection which now exists in the central union.

The Magazine.

"The Student Volunteer" has been repeatedly enlarged and in 1898 became the organ of the whole Student Christian Movement in Britain under the name of "The Student Movement." Other publications of the Student Volunteer Missionary Union have been the series of missionary textbooks, a treatise on Medical Missions, pamphlets on the Volunteer Declaration, on the Watchword, on Prayer and Missions, the Bible and Missions, and on Missionary Bands. A list of the "Best Hundred Missionary Books" has been issued; also a series of diagrams, a Prayer Cycle, and the Watchword printed on a card suitable for framing.

Other Publications.

Progress in the last four years.

Let us contrast the present position of the Union with that four years ago. The number of Volunteers who have reached their field of labour has more than doubled. More than 33 per cent. have sailed to the mission field. There are Student Volunteers in a larger number of colleges than ever before, and some colleges have begun to furnish Volunteers which had hitherto entirely lacked missionary zeal. The study of missions is helping largely to equip Volunteers for their life-work. There is a deeper intelligence on missionary questions and a quickened missionary spirit among students generally. There has been a very real reflex spiritual blessing as a result of the increased missionary interest. With humble hearts we say "Te Deum Laudamus." "Not unto us, O Lord, not unto us, but unto Thy Name give the praise; for Thy loving mercy and for Thy truth's sake."

The question arose before the Liverpool Conference:—"If Student Volunteers are offering in excess of the power of the societies to send them out to the field, has the need for the Student Volunteer Missionary Union ceased?"

Problems of to-day.

To-day the Societies are appealing to us for men and other problems confront us.

If there are 1,600 men and women volunteering for foreign work, why, it is said, do the societies have any

difficulty in finding men, why is there, for example, such a list of vacant posts as may be found in the Conference Hand-book? If the number of members enrolled is decreasing each year, is this Union doing any real work? The Union, it is argued, does little more than enrol those already decided to be missionaries; students sign the declaration but do not press out to the field.

We would, however, remind you that many students sign early in their student life, and that many are unable to carry out their purpose immediately on the completion of their college course. To take an example: Out of one local group of 76 volunteers, 46 of whom had signed the declaration previous to the Liverpool Conference, 18 have sailed, 8 are definitely hindered, 2 have died, 25 are still in college, and of the remaining 23 not one has withdrawn from his purpose, though not yet free to sail. But the problem does confront us: How are student volunteers who have left college to be kept in touch with sources of missionary interest? It is unlikely that in a company of over 1,600 men and women there will not be some whom God is leading to other work than they believed to be His will for them when they signed the Volunteer Declaration. But we fear there may be many whose purpose is slowly ebbing away, because they take no pains to keep themselves informed concerning the progress of the Kingdom of God in heathen lands.

**Gone-down
Volunteers.**

We are saddened by the steady, if not very marked, decrease in the number of those volunteering each year, but diminution in the number of new members is partly due to the increasing care which is being taken to prevent hasty decisions. It is a significant fact that of the 110 names which have been withdrawn from the Union, only eight are of students who signed the Declaration during the last four years. Nevertheless, we have cause for humiliation. The Union has not accomplished much of what it hoped to do, and the fact remains that while more students have been brought face to face with the missionary duty of the Church, fewer have responded to the Royal Command.

**Decrease in
number of new
recruits.**

That the Union enrolls those who have already decided to become missionaries must be true to some extent. It is not possible for each member to gauge exactly the forces which made for his decision, or determine how much was

**Indirect
influence of
the S.V.M.U.
on
missionary
decisions.**

due to previous influences and how much to his contact with the Union. On the other hand, the Union does not enrol all students who ultimately find their way to the mission field. Some do not wish to join the Union; others are in colleges at present closed to this agency. The Student Volunteer Missionary Union also does not consider students in missionary training colleges eligible for membership, unless they have previously been students of some ordinary college, and are thus entitled to join the Union. Again, instances could be given of those who have never become Student Volunteers, yet who have reached the foreign field through the influence of the Union, perhaps through attending a Missionary Study Band or hearing an address from a Travelling Secretary.

**Justification of
the existence
of the Student
Volunteer
Missionary
Union.**

But the best justification for the existence of the Student Volunteer Missionary Union is found in a comparison of missionary interest in colleges where branches have existed for some years with those as yet unentered, or with the same college before it came into touch with the Union. At the same time let us frankly acknowledge that there were valuable agencies at work in many colleges before the Student Volunteer Missionary Union came into existence, and that agencies not included to-day in this Union are nevertheless helping towards the one great end.

Let us take one college centre. Before a branch of the Union was founded some six years ago, there were few intending missionaries, an occasional student only studying missions, and no efforts made by the students to enlist interest in the missionary cause. Within the last three years, 22,000 copies of three pamphlets prepared by Volunteers—two dealing with the foreign field of their church, and one on "What to read on Missions"—have been issued; in all over £40 worth of literature has been sold; a complete set of lantern views of the mission fields of that church has been acquired; an average of forty meetings annually are addressed, besides addresses to children in Sunday schools, etc.; diagrams have been made and are lent for use at meetings, and, in response to a request from the Student Volunteer Missionary Union branch, a special secretary has been appointed by the Foreign Mission Board to co-operate with the students in fostering interest in missions throughout the Church. In the

Theological Hall of that denomination some eighteen men are engaged in the systematic study of missions and during the past six years 25 men have volunteered.

Or, take a smaller college at one of our great Universities. When the Student Volunteer Missionary Union entered three years ago, only one student so far as can be ascertained, looked forward to a missionary career. There were no missionary meetings. At present there are four Student Volunteers, with five or six others definitely considering the question of foreign work; three Volunteers have sailed from this college and nine in all have signed the Declaration; a missionary study band with eighteen members meets weekly, and in addition four missionary meetings are held in the term, very largely attended by other than Student Volunteers.

In the colleges of the Victoria University within the past two years a remarkable degree of missionary interest has been awakened. There are some six or seven Volunteers at each of the three colleges, and missionary bands are at work. Two years ago there was practically no missionary interest in these colleges.

Let us now compare the state of missionary interest in women's colleges at the present day with that reported by the first travelling secretaries. Then, very few students intended to be missionaries; there was an almost entire absence of missionary interest and knowledge in most of the colleges, what there was being further limited to the students of some one denomination. Of the first forty women who were enrolled as Volunteers, thirty-six were medicals, showing that the missionary call had not yet penetrated into other faculties.

Women's
Colleges.

To-day 366 women have signed the Declaration, of whom 118 have sailed. They come from the faculties of Medicine, Arts, Science, Law, Fine Art, and Music; also from Normal, Training, and Kindergarten colleges. They represent over fifty institutions, and are scattered over the whole country. There are some twenty-two missionary bands, with an aggregate membership of 250 students, meeting usually fortnightly for missionary study. Most of the bands are accumulating good missionary libraries.

It is sometimes said that students sign a declaration but seem in no hurry to press out to their life-work. More

Proportion of
Sailed Volun-
teers.

than 54 per cent., however, of those who have completed their college course have sailed, and a larger proportion have been accepted by the missionary societies. The best answer to this objection is found in the number of leaders who have already reached the foreign field. Of the 57 students who, up to the present year, have held office as secretaries or executive members in *any* department of the British Student Movement, 54 have been Volunteers. Of these 54, 33 have sailed, 16 have not yet completed their college course, and of the remaining five one is temporarily hindered, while four are in further preparation and hope shortly to sail.

**Especially
among the
leaders.**

**The future and
its needs.**

But let us turn from what has been done and left undone in the past to what lies before us. Not as though we had already attained, but we press toward the mark, and believing that the possibilities in this Union are in proportion to the dependence upon God of each individual member, let our expectation be from Him alone.

(1) We need more students enrolled as members of missionary study bands. At present only one in 70 of the students in British colleges are studying foreign missions, or about one-seventh of the number of members in College Christian Unions.

(2) We need students to take their share in the financial support of the Union to which they belong. We need a keener feeling of loyalty and indebtedness among the members. Student Volunteers whose work this is must redouble their sense of responsibility and their efforts in supporting their own work, if that work is not to be hampered for want of funds.

(3) We need better local organisation; the sense of building for the future which thinks it worth while to keep a careful record though the branch be literally two or three; more painstaking efforts to keep in touch with gone-down Volunteers and sailed Volunteers, and a closer union between Volunteers in college.

(4) We need an ever-increasing number of men and women separated of God for the work whereunto He has called them.

(5) We need to remember that we are Volunteers, not "men who will go when drafted"; men and women pressing with might through all hindrances which are not of God, to the place and the work which He has appointed.

(6) We need a deeper sense of the urgency of the need of the world and of the claims of Christ; and having been awakened, we need to watch and pray, lest coming suddenly He find us sleeping.

(7) We need above all, men and women who believe in the vital necessity of prayer, and in the reality of the Kingdom of God for whose coming they pray.

Fellow students, let us turn our glance outward on the world lying in darkness. We have been learning more of the need of the world in the meetings of this Conference, and this increased knowledge brings increased responsibility. As we look, we see One "standing dumb among the heathen." He in Whose Hand are the hearts of all men waits for human fellow workers. Shall we rest content to be onlookers?

We look forward and see in vision that day when the earth shall be filled with the glory of the Lord as the waters cover the sea, for we believe in Christ Jesus, ever-living, ever-victorious King, Who goes forth conquering and to conquer. We believe that He is able to subdue all things unto Himself. We believe that He, Who ever liveth to make intercession for us, is pleading at the Father's Right Hand the needs of the world and of His messengers. . . . "I pray for them, that they may be one . . . that the world may believe." We believe that He calls us to share in the travail of His soul and with Him be satisfied. We accept afresh from His Hands the solemn burden of the Christless world, and whatever it may mean for us now or in the days to come.—

O Man of War, we stand enrolled
Sworn of Thy warrior host;
Aloft Thy banner we behold,
And count—count not—the cost.
Be ours Thy sword of victory!
Be ours the shield of faith!
"Jesus shall reign!" our battle cry,
Our watchword, "Unto death!"

**"Not by an army, nor by power, but by My Spirit, saith
the Lord of Hosts."**

Prayer and Missions.

MISS EFFIE K. PRICE.

As I speak to-night, I do so in great fear and trembling, because of my subject, because of the unexpectedness of this invitation to speak,* and because too, of this distinguished body of clergymen and laymen, in whose presence it is hard for a woman to speak ; so as I speak briefly, perhaps you will bear me up in prayer. I want to remind you of three things to-night about prayer, believing as I do, that prayer and missions go, almost without saying, together.

Prayer a great
illuminator.

First, let us remember anew that prayer is a great illuminator. When a man comes consciously into the presence of the Living, Eternal, Almighty God, his secret sins begin to stand out in the light of the ineffable countenance of God ; and he knows, even though he may have come with boldness to the throne of grace, that he is, in the presence of the Holy God, a sinful man. As there begins to come to him in his prayer-life some consciousness of his own sinfulness ; and as he begins, possibly, to loathe himself in his own sight, it dawns upon him—feebly perhaps, and yet certainly—what is the exceeding sinfulness of sin. As this comes to him, he begins to understand—very little it may be—but in that little measure, what the awfulness of the sacrifice of the Son of God must have been, when He

“ Forsook the Courts of everlasting day,

And chose with us a darksome house of mortal clay,”

that in His humiliation, He might bring to us, by His redeeming blood, a freedom from the disease which is upon us all. As this comes to a man in his prayer-life—the Holy Spirit illuminating for him in his hours of prayer these things—there also comes to him with a great rush, a new flood-tide of love from God Himself for men and women who have not yet known what it is to be free from sin, and to say for themselves that “ there is now, therefore ”—weak though they are—“ no condemnation to them that are in Christ Jesus.” There comes, too, to a man in his prayer-life, little by little, the illumination of the will of God for himself. It is

* In the absence of the Rev. William Watson, of Birkenhead, Miss Price kindly agreed, at short notice, to speak on the subject allotted to him.

not enough that you and I shall say steadfastly, "I come to do Thy will, O God." We must know what the will of God is. First, we know that it is the will of God, that we are always to pray and not to faint. As we wait upon God, we find that He waits to show us His eternal will, day by day—first for ourselves, and then, little by little, for the world. It is a remarkable experience, that of coming through a life of prayer continuing steadfastly in prayer, praying without ceasing, daily, hourly, momentarily, into a larger revelation of the plan of the Eternal God for this world of His. One hardly can speak of an experience such as this, and yet one who prays knows that in hours apart with God He does reveal by the illuminating power of the Holy Spirit what is His will for His people here upon this earth. It is true, too, that there comes to the man who prays, a new point of view. Old things pass away; other things which he has not loved, he comes to love; and he comes, more and more—and I say it reverently—into the attitude of the Son of God Himself. He begins to understand what it is to be a stranger, to be a sojourner and a pilgrim here upon earth, having no abiding city. Old frivolities have passed away, a new sense of proportion has come; and now he desires for himself another and a better country—a heavenly country. A new point of view entirely has come to him. All this gives him—this illumination of the sense of sin, of the mission of the Eternal God the Son, of His Sacrifice, of the will of God, of His desire for this earth—all this gives him a new longing, a new pining for the coming of the day when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

In the second place, let us remind ourselves that prayer, so far as you and I are concerned, is the great dynamic of the spiritual world. Strange, is it not? that in prayer—the most exalted and the most exalting act of man upon earth; his communion with God, intimate, real, secret; his abiding under the shadow of the Almighty—that therein should be the power to shake the very gates of hell, to bring all the forces of the heavenly world to bear upon the purposes of God here upon earth; and that you and I, with prayer as this dynamic,

**Prayer a
mighty force.**

should idly or ignorantly or indifferently pass it by! And what are we told to pray for? We are told distinctly, are we not, by God in His revealed word, that we should pray for one another, that we may be built up in the knowledge and grace of our Lord Jesus Christ. We are told that we should pray that God will thrust forth labourers into His harvest. We are told that we should pray that doors may be opened for those labourers. We are told that we should continue steadfastly in prayer that these men and women who are carrying the message of the Gospel of Christ, may have utterance, that they may speak with boldness and declare, day by day, the mysteries of the kingdom of heaven. We are told, too, that we should pray, without ceasing, steadfastly, "Thy Kingdom come." When we have made these prayers, we have, our God tells us, the petitions that we ask. If we asked them in faith, believing, the world would be evangelised in this generation, and the gates of hell would be shaken for ever and for ever.

**Prayer an
arduous
effort.**

Thirdly, lastly, and possibly, most important for you and for me, to-night, let us remind ourselves that prayer is not an easy matter. The counsels of the Eternal God are not lightly entered into. We cannot rush into the Holy of Holies. The great forces of the spiritual powers which are to triumph gloriously, we shall not set in motion easily. Oh, that we might have this more deeply upon our hearts than ever before! Prayer is not an easy matter, it is a struggle, it is a battle; and a call to prayer is a call to battle. Sometimes we have the impression in a vague sort of way—and yet I think it is very real—that prayer is an easy thing. It is thought to be a delightful frame of mind, an attitude into which people may glide and from which they may come very easily. Never was greater mistake made. God is not thus mocked. You and I should know that prayer is robust; and that every energy of the flesh, that every power of our physical being, that every power of our intellectual being, is called into action when we come to stay our minds upon God. I know no more arduous effort than the effort to stay one's mind upon God, and so to be kept in perfect peace.

**Prayer means
victory.**

It may be that God calls some of us who have up to this time been somewhat indifferent, somewhat spasmodic, somewhat idle and careless in our prayer-lives, to a new

battle of prayer. Life is bound to be a battle. For my part, I prefer to fight on the winning side and with the winning weapon; I prefer to give myself—my energy, my time, my greatest powers—to prayer, since God has ordained, in His providence, that prayer is the weapon by which the hosts of darkness shall be utterly confounded. I know it is said of Hudson Taylor—and, I doubt not, it is true—that he himself has said, that in all his busy life, with multitudinous demands upon him, he has done one thing, day by day; he has made place and way for prayer, believing that, if he did this, the other things would be taken care of, that the will of God would be done, and that He would be glorified, so far as the effort of Hudson Taylor himself was concerned. I would that every one of us to-night might resolve—possibly for the first time, possibly anew—to give ourselves, cost what it may of sacrifice, of toil, of pain hereafter, for the remainder of our mortal lives, to prayer, as God shall give us opportunity. I am sure that the inertia of our mortality makes prayer a battle. It is very hard for us, first, to remove ourselves to some quiet place, it is very hard for us to quell the multitude of thoughts within us, it is very hard for us to have brought into captivity all our thoughts, and to have our imaginations cast down. But God is able to do these things if only we will give Him the opportunity. It is not to be an easy thing for you and me to ask for the great things which are in God's purpose for this world. When the Holy Spirit maketh intercession for you and for me with groanings which cannot be uttered, we cannot expect that it will be other than a battle for us. To-night, let us hear anew the call to battle, the call to prayer; with a very clear understanding that, in student life and elsewhere, it means struggle, it means battle, but it means victory.

The Holy Spirit and Missions.*

MR. ROBERT E. SPEER, M.A.

"It is expedient for you that I go away."

Before our Lord went away, He told His disciples, crushed at the thought of His departure, that it was best that He should leave them—best for Himself, best for them, best for the world—that, unless He went away, the Holy Spirit could not come; but that if He went, the Holy Spirit would be sent to remind them constantly of Him, to enable them to see His beauty as they had never seen it when they walked with Him by the hills and running brooks of Palestine, to bring back to their recollection constantly the things that He had said, to guide them in all their ways, to equip them for all their work, and to send them out in His Name unto the uttermost parts of the earth. We must wish—I presume we have wished—that our Lord had never gone that we could have Him with us still. Our yearning for that day when the eastern skies shall grow aflame with the promise of His coming, is only the proof of our inner desire that between Him and us there should be no separation at all. He told us Himself that it was better that He should go; and that in His stead, we should be controlled and guided here by the Holy Spirit, Who would be sent. There can be then, surely, no more important subject for our study—more important, even, than the subject of prayer and missions—than the subject of the relationship between the Holy Ghost, Whom Jesus Christ sent, and this enterprise in which we are engaged. Historically, there has been no closer relationship. Even as our Lord said, as they tarried in Jerusalem, waiting until the day of Pentecost was fully come, and were altogether in one place, there was suddenly "the sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, divided asunder, like as of fire; and it abode upon each of them, and they were all filled with the Holy Ghost." Constrained of Him, bound by Him, led of Him in all their enterprise, they went out, in the name of Jesus Christ their Lord, to preach His Gospel to every creature which is under heaven. As Dr. Gordon used to say, "Whenever, in all the ages, any little company has sprung up, so surrendered to the Spirit

* Not revised by the Speaker.

and so filled with His presence as to furnish the pliant instruments of His will, a new Pentecost has dawned on Christendom; and, following a fresh tarrying in Jerusalem, has come a fresh endowment of power and a fresh preaching of the Gospel unto the uttermost parts of the earth." In principle it must be so. This enterprise in which we have engaged is a spiritual one; it contemplates a spiritual end. We believe that there is no other way to bless the homes of men, that there is no other way to cleanse the states of men, than by the Gospel of Christ. We believe that even now,

The hands upon that cruel tree
Extended wide as mercy's span,
Are gathering to the Son of Man
The ages past and yet to be.

We believe there is no other way to purge, cleanse and sanctify life.

But we contemplate, in this enterprise of ours, the same purpose which thrilled the heart of Christ. We go out, as He came, that man may have life and may have it more abundantly. The methods of our work are spiritual methods. "Not by an army, nor by power"—social, political, or financial—"but by My Spirit, saith the Lord of Hosts." The motives of this enterprise are spiritual. We seek no wealth or fame; we desire no reputation or earthly power. We are constrained only by the love of Christ. When, therefore, we look backwards over the history of Christ's Church we are shown that no relationship can be closer than that which ties this enterprise of the world's evangelisation to the living Son of the loving God. Who but the Holy Spirit—let us think of this Spirit—who but the Holy Spirit can reveal to the Church her real missionary character? We believe that evangelisation is the primary duty of the Church. We believe, as a noble old writer of the Church of England declared, in a generation that has passed away, that the Christian Church is a Brotherhood, a Fellowship, a Society. The very charter of our establishment contains a command for its extension. The very purpose of our existence is the conversion of the whole world to communion with the Church. It is a growing light, it is a diffusive love; and every member of it is pledged, by virtue of his membership in it, to be a herald and a preacher of its faith. We believe, as Fleming Stevenson used to say, that this Bible of ours, which alike succeeds and

**Christ's
purpose
revealed by
the Spirit.**

**The Bible a
Missionary
Book.**

precedes the Christian Church, and with which it is indissolubly bound up, is a missionary Book, not only in the sense that it contains here and there a missionary chapter where the music of a missionary scripture is heard, or some vision of missionary prophecy is seen, or where there is some more clear and commanding missionary word of Christ, but that the missionary spirit is found throughout and is the very essence of this Book. This Book proclaims, with every one of its tongues of fire, that there is a kingdom of God to grow out from it, a kingdom of living men, in whom its revelation shall be seen in action, by whom its virtue of life and peace shall be carried to every living creature; a kingdom of men in whom the hunger for the redemption of the world shall have struck so deep, that they will look out over the world with the very eyes of Christ, and will see—not in some far-off vision of poet or prophet only, but in real, present attainment—the coming of the nations to the feet of Jesus Christ their King. If we believe our Bible speaks that message about the kingdom of God, then all our missionary societies to-day, however splendid their work may be, are but apologies, and the Missionary Society we are to contemplate is a society as broad as the Church, as numerous as her membership, and as much clothed as she can hope to be with power from on high—a body of men who shall hunger for the world's saving and whose hearts shall thrill by day and night with the vision of great multitudes staggering blindfold around the altar-stairs of God, the more pitiable because they do not know that they are blind. If we believe that the Christian Church is this, who taught us that belief but the Spirit of God? Who but the Spirit of God was in Jesus Christ, speaking of other sheep not of the Jewish fold, was in Jesus Christ fixing the eyes of His disciples upon the outermost of the nations? Who but the Spirit of God can now lift the Church out of narrowness and selfishness into the vision of a world-wide and glorious destiny, as it lay in the heart of Christ when, eighteen hundred years ago, He laid the foundation of the Church upon the purpose of the world's evangelisation? If, on the one side, the Holy Spirit alone can convince the Church of her missionary character, the Holy Spirit alone can prepare the world for the Church's mission. "The Spirit and the Bride say 'come' "

—not the Spirit only, nor the Church only ; and side by side with the Church's voice, calling the nations to their true King, the Holy Spirit Himself has been speaking, unsealing the closed doors, preparing the needy hearts, and guiding His Church out into the world to witness to the life and death of Jesus Christ our Lord and the world's Lord.

I think of the way in which, in all the nations of the earth, the Holy Spirit has thus gone in advance of the missionary enterprise. Our brother from Sierra Leone, was speaking last evening of the strange preparation of the Spirit of God by which, in a certain West African tribe, the Redeemer had been described to the hearts of men before missionaries came near them. I think how Adoniram Judson, going out in the year 1812, with his heart burning for the people of India, was turned back first of all from Calcutta through the instructions which had just been issued by the Earl of Minto, to the effect that the British in India could not tolerate any interference with the religion of the people, and that missionaries in Seringapatam should cease from attempting, by printing pamphlets, to lead the people away from their ancient faith. I think of how Judson went back to the Isle of France for a little respite, and then made another attempt to land at Madras, only to be again turned away. Back he came to Moulmein, and was then led of the Spirit of God to the Karens, a people prepared for the Gospel by the tradition handed down through generations that white teachers would come to tell of the Book of God. I think of the way within my own memory, in which God opened the doors of Korea, with His missionaries standing at the threshold waiting to go in, until He opened before them the gates of that long-sealed hermit land. Of all the mission fields where the American churches are now carrying on the enterprise, none can compare in blessing and success with the Missions established within the last ten years in Korea. I think of Barnabas Shaw making thirty days' journey from the Cape into the heart of Africa, to be greeted by a deputation of Hottentots, led by the Divine Spirit to seek a man of God to preach unto them His Word. I think how, all over the world, the Spirit has been moving on the hearts of Christian men. I think of Dr. Griffith John, of Hankow, who tells how it had been laid upon his heart to pray for the baptism of the Holy Ghost.

**Preparatory
work of the
Spirit.**

The Karens.

Korea.

**The
Hottentots.**

"For one whole week I gave myself to prayer for larger spiritual power. Then I called together the Chinese Christians and told them of my desire. We met for another week, then for the whole of the following Sabbath day. And then came down upon the Church such an endowment of Divine power that the signs thereof are abiding to this present day." Whether we look at the Church or at the world, the Spirit of God alone can equip the one and prepare the other; and the Spirit of God alone can put the prepared Church into the prepared world. Only the Spirit of God can lift the Churches out of their worldliness, out of their selfishness, out of their self-indulgence, into such a vision of life and service as was displayed by Him, Who though He was on an equality with God, counted not that equality a prize to be jealously retained, but made Himself of no reputation, took on Him the form of a servant, and became obedient unto death.

**His uplifting
power.**

I can speak only for the churches of my own land; and I know that, there, the lust of the flesh, and the lust of the eyes, and the pride of life, that are not of the Father, but of the world, are marvellously and perpetually seductive in their appeal; and that only that Spirit Who counted every drop that fell from the torn brow of Christ as dearer than all the jewelled gates of Paradise, can lift the Church out of her appreciation of the world—the world as it appeals to her own selfish lusts—into an appreciation of the world as it appeals to the heart of God. The Spirit of God is the only spirit of real and loving sacrifice; and only the Spirit of God can speak to the hearts of men a covetousness after the example of Christ that shall make them desirous of walking in His steps.

**David
Brainerd.**

I think of David Brainerd kneeling down under the trees by the banks of the Delaware, damp with the perspiration of his prayers, while the chill winter winds whistled through the forest above him, crying out in his loneliness, "Oh, God, here am I, send me! Send me to the distant and savage pagans of the wilderness, to the uttermost parts of the earth. Send me to death itself, if it be but in Thy service, and to promote Thy glory." I think of Raymond Lull, the first great missionary to the Mohammedans, more than six centuries ago, hearing the voice of Christ, by the Spirit, calling him from a life of dissipation and sin, lifting his eyes to the face of

**Raymond
Lull.**

the Crucified, and saying, "Oh, Lord, I offer Thee now my life and all that I have! May it please Thee, Who didst so humble Thyself to the death of the Cross, to condescend to accept that which I now offer Thee—that I, my wife, and my children may be Thy loyal servants until death?" I think of Mirza Ibrahim going out from home to preach Christ to his fellow Moslems, and dying under the lash in the Persian prison of Tabriz. I think of Lough Fook, the Chinese Christian, who, in order to reach his coolie countrymen, sold himself into slavery in the mines of South America, and gave his life to preaching the Gospel to his enslaved countrymen, thus walking in the footsteps of Him Who, though He was a king, took upon Himself the form of a slave. I say that nothing but the Spirit of God in Christ which led Him to stoop to the death of the Cross, will lift the men and women of the Christian Church into a life of compassion and sacrifice, like unto the life of Christ. Nothing but the Spirit of God will teach the hearts of men that every Christian has a call to missionary service.

**Mirza
Ibrahim.**

Lough Fook.

We speak not only of those who are gathered here; but every man who has named the Name of Christ, is under bonds to pass Christ on to the world. If Christ cannot save the whole world, He cannot save a single soul in the world; and if He has saved one single soul, He has put that soul under bonds to pass His salvation on to the whole round world of man. I think once more of the words of that old divine whom I quoted a moment ago. "The way in which the Gospel would seem to be intended to be alike perpetuated and extended in the earth, is not by its being communicated to any chosen order or jealously guarded by a precious few, but by its being so widely extended and so far scattered abroad that it shall be impossible, from the very fact of its spreading merely, ever to pluck it up. It was intended not to be as a perpetual fire in the Temple, fed only with sacred oil and nourished with jealous care, but rather it has to be as a blaze set up on every hill-top, to flash the wider and wider over the world until, at last, the whole world should be filled with its radiance. And the duty of preaching it was committed, not to a few or to any class of men, but to the whole Church and every member of the Church. So that a dispensation of the Gospel is given to every Christian to

**The call of
the Spirit to
every
Christian.**

preach the Gospel, and woe be to him if he preach it not."

But how shall man ever learn that the Spirit of God has called him to missionary service, save as the Spirit of God makes it plain to each heart. The way in which the revelation of God's call to us shall be made plain and the time of its coming—these are secondary and unimportant in comparison with the great truth that the Spirit of the Living God is pressing, pressing, pressing upon the heart of the Church—that we are all under bonds in obedience to the command that Christ spoke, not to His apostles only, but to all His friends, to carry the message of His world-wide love to every soul for whom He died. God may call a man before he sees the light of day, as He called the Apostle Paul while he was still in his mother's womb. He may make it known in strange and insignificant ways, He may work in long and obscure lines of influence.

Working
obscure lines
of influence.

I suppose the old Puritan divine, Sibbes, never thought when he wrote the little book, *A Bruised Reed*, how he was to transform the world; but a simple layman took the book to the home in which he was entertained and gave it to a little boy named Richard Baxter, who was converted by its means, and who wrote the *Call to the Unconverted*, which brought Doddridge to Christ. Doddridge, in his turn, wrote the *Rise and Progress of Religion in the Soul*, and, through it, Wilberforce was converted. Wilberforce wrote the *Practical View of Christianity*, which brought Chalmers into the truth, and led Leigh Richmond to Christ. Leigh Richmond wrote the *Dairyman's Daughter*, which has been translated into more than one hundred languages, and millions of copies of which are scattered all over the world. I say very little did old Sibbes know how the Spirit of God was using him to transform the earth; but, out of that one little book of his grew movements which have left their impress, and are making their impress now, in every land under God's sky. It was that one book that made Wilberforce and Clarkson and the men who stood with them in the great crusade, willing to endure any ignominy, any social ostracism, any shame, if only they might strike the shackles off the wrists of every British slave, and reinstate him in his rights as a man.

What I have been saying has been leading up to the one

thing that I wish to say with chiefest emphasis. The Holy Spirit's relationship to this missionary enterprise is most vital, because He alone can secure for Jesus Christ that place which He must have, if this Watchword of ours is ever to be realised. I think we sometimes fall into the way of dissevering the work of the Holy Spirit from Christ. The Holy Ghost did not come to glorify Himself. When He is come, said Jesus, He shall not speak of Himself, but He shall testify of Me. He shall bring to your recollection the things that I have said. The whole purpose of the Spirit's work is to glorify Jesus Christ and to secure for Christ, in the hearts of men, the place that Christ must have—to quote those fine words of St. Paul—"that in all things He may have the pre-eminence." He is to have the pre-eminence in obedience, that we may count everything cheap in comparison to complete compliance with His command; the pre-eminence in love, that our hearts may go out to Him in fresh passion. All my heart answers to what the Archbishop of Canterbury said yesterday, with reference to the need of a great, passionate devotion to Christ. Our standards of conventional respectability bind us in such enslavement, that we have forgotten to be warm towards Christ. The Holy Spirit is needed in this work, to secure for Christ a revival—nay, more that a revival—of those old medieval passions of Him, that made Christ the very Lover of the souls of men. The legend was, you know, that St. Francis of Assisi bore, at last, in his body, the very marks of Christ. Why should he not? Why should not men have a longing after Christ, so life-engulfing that they should bear about in their bodies the very marks of Christ and wear upon their faces the radiance of His beauty? I think of Zinzendorf's cry, "I have but one passion, and it is He, only He!" I think of the words of Raymond Lull, not long before he fell under the stones of Bougie, "He that loves not, lives not, and he that lives by the Love, cannot die." I think of Henry Martyn's cry, as he landed at last in India, and went across that country into Persia, to lay down his brief trust, at last, at Tokat, "Now let me burn out for God."

Fellow Students, why should there not still be a passion for Christ, so real, so full, so life-controlling that we should count all things but dross, so that we may win Him and completely please His heart? Nothing but such a passion

**The work of
the Spirit to
glorify
Christ.**

**Needed to
revive a
passion for
Christ.**

for Christ will ever give to men the passion for souls which they must have, if a Watchword like this is ever to be ought else but a play and a byword among men. Do you think that we can evangelise the world in this generation except with such a love for the hearts of men, as that which made Jesus Christ willing, though He was rich, for our sakes to become poor, and made Him willing to stoop from His seat at God's right hand, even to the shame and the cruelty of Calvary's Cross?

**Adoniram
Judson.**

When Adoniram Judson took up his work among the Karens in Burmah and saw the magnificent opportunities there, the possibilities beyond all words, and felt how hampered he was, abandoned by the American Churches, he wrote back a plea to them. We may not all frame our desires in Judson's words, but we could frame our lives in Judson's spirit. He cried out to the American Churches, "May God forgive all those who desert us in our extremity, may He have mercy upon them all. Surely, if there be one sin that will rest, with crushing weight, upon the trembling, shrinking soul, when death draws near—if there be one sin that can cloud the face of the final Judge with an angry frown, and wither up the last hope of the damned, in irremediable despair, it is the sin of turning a deaf ear to ten millions of your fellow creatures, who, by their darkness and misery, cry day and night, Come to our rescue, ye sons and daughters of America; come and save us, for we live in hell!" My fellow students, what but the Spirit of God can kindle in our hearts a love for the souls of men, such as filled the heart of St. Paul when he was willing, for his brethren's sake, to be accursed from Christ. You remember how Frederick Myers re-phrases that longing—

St. Paul.

Of when the Word is on me to deliver

Lifts the illusion and the truth lies bare;

Desert or throng, the city or the river

Melts in a lucid paradise of air,—

Only like souls I see the folk thereunder,

Bound who should conquer, slaves who should be kings,—

Hearing their one hope with an empty wonder,

Sadly contented in a show of things;—

Then with a rush the intolerable craving,

Shivers throughout me, like a trumpet call,—

Oh to save these! to perish for their saving,

Die for their life, be offered for them all!

Why should we not be offered for them all? Men are offered for other things. Just a little while ago, they completed the Congo railway in Central Africa; and I saw a note in one of the most reliable of our American papers, to the effect that the construction of two hundred miles of railroad had cost countless millions of dollars, and four thousand human lives. I suppose it is to be expected that, in the building of two hundred miles of railway, more human lives should be lost than have been laid down in sacrifice in the mission enterprise, since the day that Jesus Christ died upon Calvary.

There comes back before my thought, this evening, last of all, the memory of one great character in the history of my own people—not the greatest, nor among the greatest; but the most inspiring figure in American history, I mean old John Brown, of Osawatomie. Many of you will know about him. In a day when the eyes of half the people of our land were blinded by selfishness, when the eyes of the other half were blinded by sophistry, and when no man cared for the souls of five millions of our fellow creatures, old John Brown decided that the time had come for a man to die. He saw that the hearts of men were cold, and he remembered what had been done by the death of Christ, and so he set himself during twenty long years of pain and toil to bring himself to a martyr's death. . . . The death of John Brown set my land on fire. His scaffold stood out in every home in America. The song of his immortality was the battle-song of the civil war; and during all that long and bitter strife, when brother fought brother for four hateful years, two figures stood before the eyes of the armies of the North—one of old John Brown lying in his blood on the floor of the powder-house at Harper's Ferry; the other of old John Brown on the Charlestown gallows, triumphant and serene.

**John
Brown, of
Osawatomie.**

Beyond him, I see another figure hanging on a Cross on a green hill just outside the gates of Jerusalem. If we are quiet—very quiet—I think we should hear Him say, "I gave My life for thee; what hast thou given for Me?" And if we are true—very true—the Spirit of God will help each one of us to answer, "O Lord, as for the past, very little; but as for the days to come, all that we are and all that we possess."

**Our
Exemplar.**

The Spiritual Standard of Giving. The Use of Money.

"We make known to you the grace of God which hath been given in the Churches of Macedonia . . . for according to their power, yea, and beyond their power, they gave of their own accord . . . and this, not as we had hoped. . but first they gave their own selves to the Lord and to us by the will of God."

"Money is an instrument placed in our hands by God Himself, whereby we may most easily and effectively sanctify all that seems most secular."

Exeter Hall,
Friday Morning, January 5th.

The Spiritual Standard of Giving.

THE REV. E. A. STUART, M.A.

You have already heard from the Chairman what is the special subject upon which I have been asked to address you to-day, and by a course of natural selection he has taken you to that passage in God's word to which we shall have chiefly to refer, 2 Cor. viii. I am afraid alms-giving has not yet taken its proper place in the life of the Church of Christ. Not yet have we looked upon alms-giving as a means of grace for the promotion of our own spiritual life, or as an act of worship to Almighty God. And I fear this is partly attributable to ourselves, who are preachers of the Gospel; because we are afraid, in the first place, of saying anything which might impair the glorious freeness of the Gospel of our Lord Jesus Christ, or give the least countenance to an idea that we can in any way buy salvation from our loving God. And secondly, perhaps we are afraid of incurring the charge of seeking not you but yours. But the consequences of our fear in these respects are, I think, disastrous, because they make so many Christian people look upon an invitation to alms-giving almost as an extortion, and, certainly, very little better than a demand for a legal tax. And yet what a blessing Christian alms-giving has been to the world.

Giving, a means of grace and an act of worship.

Look for a moment at the circumstances under which the collection was taken by St. Paul in all the various churches which he planted. In Rom. xv. 26, he tells us that it was taken for the saints of Jerusalem. It was not merely that in Jerusalem as in many other places, it was the poor who were called, because it was equally the poor who were called in Corinth, but in Jerusalem the poor were in special difficulties. Their very espousal of Christianity would at once deprive them of the means of livelihood derived from their Jewish masters. A Gentile Christian of Corinth would not find his Christianity make any difference with his master, at any rate in the way of earning his livelihood; but in Jerusalem, of course, the Jew who became a Christian would be boycotted,

St. Paul's collection.

and would be cast into deep poverty, aggravated perhaps by the splendid liberality which the Church showed in its early days, both for the support of the poor among themselves, and also for the sending the Gospel to other lands. St. Paul in writing to the Romans, the Galatians, the Macedonians, and the people of Corinth, reminds them that they owe a debt to these Jewish Christians at Jerusalem.

**Suffering
draws out
Christian
sympathy**

Now note, in the first place, then, how beautifully all racial and national differences melt away in the warmth of Christian charity. There was a time when the Jew would have no dealings with these Gentiles, and the Gentiles on their part would despise and condemn the Jews. But now, go where you will, you will find this holy brotherhood existing throughout the whole Church of Christ. It is scarcely possible for us to exaggerate the enmity which you find in the ancient world. Aristotle says: "Of all wars those which are most necessary and most just are such as are made by men against wild beasts, and, next to these, the wars that are made by the Greeks against strangers who are our natural enemies." And Portius tells us that one man is a wolf to another man whom he does not know. But as soon as ever the Gospel is spread over these lands there is found a beautiful sympathy binding together men from Rome, Corinth, and Jerusalem. What has brought it about? You will say the communion of the Holy Spirit. Men realise now that they have one Father, and men are energised by one Holy Spirit. True, but then we must remind you that this is not always, alas, the manifest fruit of Christianity. You will find even in this Church of Corinth various parties, some saying that they are of Paul, others of Apollos, others of Cephas. It is not always the case that there is this communion and this sympathy. What was it that broke down all this isolation? It was the sorrow and suffering of the saints at Jerusalem. And, perhaps, that is one of the reasons why God had permitted that sorrow, and that suffering.

**and
helpfulness.**

Go into any town you please, you will see upon Sunday morning various Christians wending their way to their different places of worship, and you will see them looking almost askance one upon another. But an accident occurs, a man falls in the street; and it matters not what denomination people belong to, the sight of sorrow melts them all into

common sympathy and helpfulness. We have seen it here lately in our own country. There was a time when we, many of us, were beginning to get very anxious about our country. The pitiless competition, the making haste to be rich, was making men fear that we Englishmen were setting our hearts entirely upon gold. The disclosures of our law courts, the tricks of trade, and lying advertisements, which had passed almost into a proverb, made one fear whether Englishmen were not getting yellow as their own gold. But now a war has broken out, a war which has driven us to our knees, and I trust it may drive us to our knees still more. One result certainly has been that it has produced a splendid sympathy. Employers, who we began to imagine were thinking of amassing wealth for themselves only, have shown a splendid liberality, even generosity, to their employés. In this and other ways sympathy has been drawn out. I believe it is not without a reason, and not without some effect that we have had a woman with a woman's heart upon the throne of our island now for some sixty-two years.

If, then, this is the blessing which comes from the exercise of Christian sympathy and liberality, what are the principles upon which it must be conducted? When you turn to the word of God you will find in Acts x. 4, that alms-giving and prayer are very closely associated together, in fact, they are the two branches from the one stem of the moral law of God. The moral law of God divides into these two sections, love to God, love to our fellow man. The man who has love to God will pray, and his prayer is set forth as incense acceptable to God. The man who loves his brother man will give; and his alms-giving also, in Philippians iv., is likened unto incense, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. You will tell me it is not the fact that *every* prayer may be thus likened to incense. True, when a man's prayer is merely performed, it cannot be likened unto incense ascending up sweetly to heaven. And so an alms-giving which simply looks upon every appeal, whether from the suffering or from the clergyman on their behalf, as extortion, cannot be regarded as sweet incense ascending up to heaven. But this is what our alms-giving is meant to be, an act of worship towards God himself.

How then is this to be brought about? St. Paul, in that

Method.

First Epistle to the Corinthians, xvi. 2, seems to put us upon the right way. He tells us that our alms-giving must be systematic. "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." He did not wish when he came to Corinth to have to preach a charity sermon. He did not wish to have to harrow their feelings with a description of the sorrows of the poor saints at Jerusalem. He wished rather that their giving should be systematic, each man laying by him in store as God had prospered him. And the reason for his desire was, in the first place, that thus they might recognise God's right to their silver and to their gold. They would not give simply upon impulse, because their feelings were touched, but because they would recognise that God had a right to their money.

Giving, our bounden duty.

Now do we sufficiently realise this ourselves? Do we realise that God has this right to our property—not merely that we are to give, but that we are to give to God as a bounden duty? I know we are afraid of the legal spirit, but at the same time, my brethren, Christ tells us that except our righteousness shall exceed that of the Pharisees we shall in no wise enter into the Kingdom of Heaven. And I think that many who did not give systematically would be astonished to find at the end of the year, if they put it down in black and white, how little they really give to our Lord and Saviour Jesus Christ. I say it deliberately, I say it with shame, but I believe, nevertheless, it is true—that there is no single religion in the world whose followers give so little to their religion as do those who follow the religion of Jesus Christ, I believe the idolater gives far more. Dear friends, it is a shame if this is so. You must give systematically, or you will not know how little you give.

Giving to be cheerful,

But if you do give in that way you will then give cheerfully; you will not look upon every fresh appeal as an extortion, but you will be glad to give. That special fund you have put aside will be regarded by you as God's money, as that with which you are put in trust as a steward. You will gladly give, you have the money to give, you have laid it aside; you have to lay it out for your Lord and Master. At the same time you will give very carefully; you will realise that it is not your own money. You will not give it simply to quiet your conscience, but you will have to weigh carefully

Careful,

the various claims which are brought before you, and you will gladly respond to them to the best of your ability. As for the proportion which you ought to give, the Apostle lays down no Rabbinical maxim. He simply says, "as God hath prospered him." I cannot see how a Christian man can give less than a tenth of his income, seeing that the tenth was not a Jewish law, but was the proportion long before Sinai. Abraham gave a tenth to Melchisedek. Although the tenth may be a great deal more to a poor man than to a rich man, we must remember that the Jew did not look upon the tenth as his own at all, but laid it aside as God's. His freewill offerings came over and beyond his tenth; the tenth was that which was distinctly the Lord's part of his income. St. Paul's proportion is "as God hath prospered him." I am afraid that is not the proportion of the Christian Church. There is no clergyman with any experience at all, who cannot give you instance after instance of some poor servant's wages or some governess's savings that produce far more than the gifts of the wealthiest in his congregation. St. Paul's proportion is, "as God hath prospered him."

**Pro-
portionate.**

You remember how St. Paul in this very eighth chapter which you have read to-day, speaks of the gifts of the church at Macedonia. Its members were very poor; but out of their deep poverty they abounded unto their liberality. And why was it? It was because, as he tells you in verse 2, the grace was given to them to do so; it was not a natural gift, but it was the gift of God's Holy Spirit. The grace of God was given to them to show their liberality. What was the secret of it? The secret of it was that they had first given themselves to the Lord; and as they had done this, so they considered it their joy to give of their property also for the Lord's service. Now St. Paul writing to these Corinthians, says, I do not say this by way of commandment; I only want a proof of your love. Your alms-giving is to be the proof of the reality of your faith. It is not merely legal obedience to the commandment made upon you; but it is proof of a loving gratitude and of a true faith in your Lord and Saviour Jesus Christ. It is to be the proof of your love. He urges these Corinthians to follow the example of the Macedonians.

**By the grace
of God.**

This brings before us the subject of the publicity of our gifts. I think it is right in some respects that our gifts should

Public giving.

be public. True, we are not to let our right hand know what our left hand does ; but, on the other hand, we are to let our light so shine among men that they may glorify our Father which is in heaven, and we are also to provoke one another unto love and good works.

**Danger of
thrift.**

This grace of alms-giving, then, will be a great blessing to yourself, because otherwise your Christian life is not complete. There is perhaps a special danger to Christians against which we have to be on our guard. Our very Christianity induces a certain thrift ; but there is great danger lest the very thrift which our Christianity induces should develop into covetousness and miserliness. In order to get an all-round Christian life there must be recognition of God's claim upon your money. Again, by your giving you become more God-like ; for God loves a cheerful giver, and He made the world upon the plan of cheerful giving. All His creation has this law written upon it ; it is only as you give that you can live ; and by giving you become more Godlike. It is by this giving that the unity of the Church is maintained—it is that you may supply that which others lack, and that others may supply that which you lack. Therefore we do need, first of all, to lay these great principles down : the principle of the importance of alms-giving both as a means of grace for our spiritual life, and as an act of worship towards our God in heaven.

**Missionary
giving.**

I would now apply this for a few moments to the missionary work which more especially calls us together here to-day. I will take you to the great Magna Charta of Christian Missions in Matthew xxviii. There you have our Lord Jesus Christ's charge "Go ye into all the world and preach the Gospel to every creature." Now, my brothers, what does that mean? We want to face the command quietly, calmly, deliberately. Does that mean that as soon as God has brought to us the blessing that there is for us in Jesus Christ, every individual Christian is bound at once to hurry away to distant lands which have not yet been evangelised, and there preach the Gospel of Jesus Christ? If it does mean that I do not see that there can be any exception ; but as I study the Acts of the Apostles and see how the first Apostles considered that commandment of Jesus Christ, I cannot see that they put such an interpretation as that upon

the commandment. I cannot see that St. Paul urged every Christian in Ephesus or in Corinth at once to give up his civil employment and to go forth as an evangelist to the masses round about them on every side. Each disciple, no doubt, was bound to testify in the place where God had placed him; but there is no idea that they are all to leave their various occupations and go forth to unevangelised parts. How did they understand the commission?

I think, my brethren, they understood that the Church was to obey that commission from our Lord Jesus Christ, on the principle of representation. We find, in the first setting apart of Paul and Barnabas, that the Church of Antioch came and laid hands upon them and separated them to the work to which God had called them. I find that God has accepted this principle of representation with regard to man's salvation. He has accepted the Lord Jesus Christ as the great Representative who has paid our debt upon the Cross of Calvary. He has also accepted this principle of representation in the matter of service. In Num. viii. we find that all the children of Israel were bound to serve God, but he permitted them to lay hands upon the Levites, and to separate them specially for the service of the Tabernacle; so that the Levites were to serve God as representatives of the children of Israel. In like manner, as I believe, God has permitted the Church to obey this command of our Lord Jesus Christ, on the principle of representation.

The principle of representation.

"Oh," you say, "then it is very easy to shirk obedience to the command and to transfer it to someone else who shall represent me." Nay, my brothers, you and I would not for one moment accept that travesty of the Gospel which tells us that Jesus Christ died as our representative upon the Cross, and that therefore you and I may live as we please. We recognise that our connection with Christ involves us in certain responsibilities. The children of Israel were not allowed to imagine for one moment that, the Levites being their representatives for carrying on the work of the Tabernacle, they were therefore absolved from all the claims of God; on the contrary, they were bound to support the Levites who served as their representatives to the Tabernacle work. With regard to missionary work too, you and I have no right to look upon the missionary who goes forth to

Responsibility of representation.

the foreign field as being our representative, unless we realise that his representation involves us in some responsibility. We are bound to support him as he goes forth. And secondly, no representation can be considered to be right unless it be adequate. Christ, who was God over all, God blessed for ever, died for the sins of the whole world. The representation must be adequate. Can any man say that the representation in the mission field is adequate? Your own diagrams show how terribly inadequate it is. When we have about one in five thousand of our communicants going forth to the mission field, can any man say it is adequate? There must therefore be not only adequateness in the representation, but identity between those who are represented and those who go to represent them.

**We are bound
to be sent or
to send.**

Therefore, my brothers, with that command of our Lord Jesus Christ facing us, we are shut up to one of two things: we are bound to be one of those who are sent as the representatives, or we are bound to be one of those who send the representatives. We are bound either to be sent or to send. In that connection we come to this question of alms-giving. Our alms-giving towards missions is not to be simply a shilling or a guinea; it must be the providing of one who shall go forth as our representative for obedience to this great command of our Lord Jesus Christ. The speaker who is to follow me will bring before you more practical details. My duty is rather to lay down these principles—that your alms-giving is to be an act of worship to God, and that it is to be a means of grace for yourself. Your alms-giving is to be the fulfilment of this command laid upon you by the Lord Jesus Christ—to obey, either in your own person or in the person of your representative, His great command to go and preach the Gospel to every creature.

The Use of Money.

MR. G. A. KING, M.A.

Practicalities.

I am sure that every person in this Hall has listened with pleasure, and, I hope, with profit to the exhibition of the standard of Christian giving which has fallen from the lips of our friend Mr. Stuart. That department of this

subject, which the Secretary has allotted to me, is even more practical, at any rate, more prosaic—it is the transition from standard to system, from motive to method. I fear that, to many people, the mere mention of money may seem to be a setting down of the strings of life to a meaner range, a change in the music from melody to march, a shifting of the scene from the beauty of form to the ugliness of figures. But unless I have wholly misapprehended the Master's message to us this morning, we have to learn that this is not so, that the consideration of the use of money is not to be classed among what Dr. Moule called, the other afternoon, "the practicalities of an exhausting and humbling materialism," but that it is, in fact, a means placed by God in the hands of each one of us whereby we may most well carry out our chief end, whereby we may glorify Him, whereby we may be honoured by a share in His enterprises. Each one of us, I say, because we, in this Hall, are divided as Nehemiah's servants were. Half of us—perhaps more than half—are called to build the outer fortifications of the City of God; many, it may be, like the other half, hold the weapons of offence and of defence, the spear and the shield, the bow and the habergeon. Every one of us has different faculties. Many of you students have great intellects, great capacities, great possibilities. Others among us—I daresay many besides the speaker—are only intellectually commonplace; yet everyone of us, more or less, has to use money, and so it is necessary for each one of us to consider how best we may use it, not only to our own advantage—that, as Mr. Stuart has shown, is an incidental matter—but to the glory of Him by Whom not only do we possess money itself, but to Whom we owe the faculty to use it. And so you will allow me, I am sure, to say a few words, first of all, with regard to the principles upon which our money should be used, and then to offer a few suggestions as to the practice and system that each one of us might, with advantage, adopt. I make no apology for speaking first and most of principles, in an assembly of students, because during our student life—from which, believe me, it is so difficult to conceive that any gap of years separates us afterwards—in our student life we are employed in acquiring a knowledge of principles, principles which are afterwards put to the test. We are graduates indeed of

universities which are local ; but each one of us enters as a freshman the great university, which not only confers degrees but takes them away, whose examinations are continuous, and their results irretrievable, the university at which each man is perforce at once student and professor, the university of the world.

What is money?

Define your terms, Mr. Connell said to us the other night, and you prove your position. What is money? We are older than little Paul Dombey, so, perhaps, we must press for a definition rather more accurate than the bare denotation that his father gave him: "Gold, silver, copper, guineas, shillings, ha'pence," a definition with which poor Paul was so ill satisfied. "Money," said Dr. Schauffler at the Cleveland Convention, "money is myself."*

Myself.

That is partially true. We who work for money day by day—in our case the definition is true. Our wages, our salaries, our professional fees—they are ourselves. But it is not true of all money, therefore it is not a perfect definition, and so Dr. Schauffler

Stored power.

went on a little further, to say that money was stored power. So it is ; and I hope you will all read again, or read for the first time, what he says about money as stored power. But that in its turn describes rather the manifestation of money than its real essence. Money is goods. The very phrase "pecuniary contributions" reminds us of the origin of money

Goods.

in the practice of the primitive herdsman who, to save the trouble of lugging an ox about by its halter, stamped an image upon a piece of leather, and was thus the inventor of a circulating medium. Money means all these things—collected faculties, power that has been accumulated, the results of self-denial which have been heaped together, epitomised possessions. A great French philosopher, Mirabeau, said that the greatest inventions in the world were writing and money, the common language of intelligence, and the common language of self-interest. He was only a philosopher all too scantily furnished with the wisdom that is from above, or he would have known that as, on Sinai, revelation was placed for ever above intelligence, so, on Calvary, altruism was enshrined for ever above ambition ; he would have known that, as writing was shown to be a great invention when employed in the record

* *The Student Missionary Appeal*, p. 113, Address on Money, by the Rev. A. F. Schauffler, D.D.

and communication of the Word of God, so money is only truly great when it speaks, not the temporary and transient language of self-interest, but the eternal and enduring speech of self-sacrifice. If we want our definition we have to come back here, as in everything else, to God's Word, to the old Book, which tells us that "Money answereth all things."

**"Money
answereth all
things."**

Forgive me if I have seemed to stay too long on generalities. You know it is helpful to anyone who would use a machine, to get a clear view, first of all, of what its nature is, and what the notions of its inventor were. But there is a third thing that is useful by way of knowledge to the user of any instrument, and that is the capabilities of the instrument; so I am going to ask you if you will allow me to define the other term of my subject, namely, use.

Use is synonymous of course not only with employment but with utility. There are just four points in which money is in its nature useful for our purposes and in our own using. It is useful because it can be apportioned; it is useful because it can be aggregated; it is useful because it can be adapted to all our needs and faculties; it is useful—and I hope Mr. Stuart will forgive me for saying what I believe to be true, though it is not quite what he said—it is useful because it is anonymous. First, then, it is useful because it can be apportioned. We live, in England, in an age of specialists. We are specialists down in the city, almost too much; not so much, perhaps, as in countries where labour is specialised down to the finest point, and where the man who cooks your dinner could not by any possibility saddle your horse. But we have specialised in missionary work. We have passed away from the old times when the missionary, like the parish priest, was supposed to be not only evangelist but pastor, linguist, inventor, judge, all at once, as well as doctor and translator. We have our medical missionaries, our educational missionaries, our pastoral missionaries, our linguistic missionaries—men set aside from pastoral care in order that they may give their whole time to the rendering of God's Word into a new language, and to the preparation of Christian literature. If God has touched our hearts we shall want to have a share in each of these enterprises. Money makes it possible for us, and that is its first utility. There is much in each of these enterprises

**Use and
utility.**

**Money can be
apportioned.**

which is impossible to the individual man. Even that which Mr. Stuart suggested to us just now is not possible for every one of us, I mean that perfect principle of representation whereby everyone who stays at home is represented by someone else in the mission field. The expense of a missionary is not mere subsistence; and the whole expense even of a single missionary is beyond many of us. What shall we say to the expense of establishing a missionary hospital or to the glorious and enduring work of producing a version of the Word of God? Money makes that possible because our littles can be aggregated into one great effective whole. I know a church down in one of the worst streets of this metropolis—Stamford Street, Blackfriars—where, during the Three Year's Enterprise of the Church Missionary Society, the pennies of people given regularly week by week amounted at the end of the time to over £100. Littles put together in that way surely must be something; and we cannot with any true philosophy leave them out of calculation in a country in which a penny in the pound on the income tax means over a million of money, and in which a tithe even of the annual national savings would subsidise every missionary society fifteen times over. Money, as we all recognise, is adaptable to our varied faculties and to the world's varied needs. But money is anonymous. We express this in my profession by a Latin maxim which you will all recognise, "*Pecunia non olet*," you cannot follow coin. It gives us, in God's providence, an opportunity for that self-effacement in our enterprise, which is so desirable, so divine, and therefore—shall we say—so difficult.

What, then, is the use of money? It is not, as many would have us think, just a trap whereby our religious enterprises may most readily be secularised. Rather is it an instrument placed in our hands by God Himself, whereby we may most easily and effectively sanctify all that seems most secular.

I pass in the few moments that remain to me, to make one or two suggestions with regard to the way in which we should use the money that is in our hands—not *our* money, please, but the money that is in our hands. There is a traditional saying of our Lord's, "Become approved money-changers," put into the vernacular, "show yourselves solvent bankers." The criterion of a banker's solvency is

Aggregated.

Adapted.

anonymous.

**"Become
approved
money-
changers."**

this, that he is always willing and ready to prefer his customers' requirements to his proper profit. I think, then, we shall be right in supposing that the money which we give to what we call charitable uses is, as Mr. Stuart so justly said, in no sense a tax; for a tax is something taken from each member of the community for the good of the whole. It is not an investment in which we part temporarily with that which is ours in order to secure not only an immediate return but an ultimate advantage. It is not—it cannot be, and I am sure we recognise it—a gift in any sense, because a gift is the handing over of that which is entirely ours before it is given. But it is—if I may give you a commercial metaphor—it is in our hands that we may honour God's drafts upon us. The silver is His, and the gold is His, but it happens just at present to be in the hands of His servants. If we are going to carry out that saying attributed to our Lord, we shall be ready, first of all, to answer to His call in the matter; and that is the great principle I mentioned—to put the giving to God (I use the popular phrase), first of all, not to count anything contributable to any other purpose until His calls upon us have been wholly satisfied. They vary in every individual case, they vary day by day. Happy are we if we are trusted with much, as an indication that we are trustworthy; yet we must not despair if we are trusted with little. The farthing which the widow dropped into the box at the Temple was relatively munificent, although it was absolutely insignificant. So for ourselves, if we have little we can gladly, happily, give of that little.

I wanted to say something about the way in which we should give. I would say in one sentence, give as much as possible to societies of persons for God's work, because in that way, not only is the money which is entrusted to us rendered more mobile, more readily applicable to varied needs, but it is thus dispensed in accordance with an accumulated experience which is impossible to individuals. Some of us may think that system in our giving is un-Christian and unspiritual. You will say that with that glorious hope before you (pointing to the mottoes which decorated the hall) "Adveniat Regnum Tuum," with that great aspiration always on your lips "Fiat Voluntas Tua," with this immediate purpose before you, "the Evangelisation of the World in this

By My Spirit

Generation," that you need not be hampered with restrictions in the way of accounts, calculations, estimates, and appropriations. But the speakers are allowed, happily I think, to have their eyes resting on words facing this platform which refer to God himself—"By my Spirit"—and He who formed man out of the dust of the earth, to glorify the God who made him, can take that gold and silver and copper, equally dug out of the earth, and, by His Spirit, He can—and He shall with us, shall He not?—make them instruments in our hands to glorify His name.

Greetings from three Societies.

At the first session on Friday morning the Chairman read greetings from three societies: the Religious Tract Society, the Young Men's Christian Association, and the Church Missionary Society.

"The Committee of the Religious Tract Society pray that a great blessing may follow all your deliberations. And they trust that at no distant date the Religious Tract Society may have the privilege of co-operating with many of your members as they have with the missionaries of all societies for the past hundred years in providing Christian literature for all parts of the great harvest field."

Sir George Williams, President of the National Council of the Young Men's Christian Association, expressed his regret that he was prevented through illness from being present, and added, "I most earnestly pray that the Holy Spirit's presence and blessing may be vouchsafed to your different meetings in rich abundance; and that the outcome of your Conference may be for the extension of the movement among students throughout the different countries of the world."

An extract from the minutes of the Conference of the Church Missionary Society closes with these words: "They believe that the permanence of the influence of the Union and the maintenance of a continued supply of consecrated men and women for service in the mission field, will be dependent, under God, upon the expectant spirit of prayer, the humble obedience to the leadings of the Holy Spirit, and the brotherly unity, which have hitherto marked the conduct of the Union, and especially of its Conferences."

The Preparation of the Missionary: Physical, Mental, Spiritual.

“Present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.”

Erster Hall,
Friday Morning, January 5th.

The Physical Preparation of the Missionary.

C. F. HARFORD-BATTERSBY, M.A., M.D.

I shall not waste your time or mine to-day by offering any apology for the introduction into the programme of this Conference of the subject allotted to me. The sanctity of the human body was recognised by none more fully than by him who wrote the words "glorify God in your body," or again that great appeal, which by an undesigned coincidence was read by our Chairman at the opening of this meeting: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." So it was that the great Apostle of the Gentiles wrote, as he concluded the greatest doctrinal statement the Church has ever received, and began to apply the teaching to the vast company of those who from that day to this have hung upon his words; and if we would be practical as he was, we too must remember that the Christian missionary is not merely a spiritual being, not only a creature of intellect, but that he possesses a composite nature, of which the outward expression, and that which must be the means of communicating spiritual or intellectual ideas, is the body. If, then, we spend a few moments during this Conference in considering the physical preparation of the missionary, we shall be acting up to the great principles of common sense, which are sometimes neglected by spiritual men, and we shall, at the same time, be following the Divinely inspired counsel of the greatest missionary leader the world has ever seen.

I have therefore taken as my text-book the Epistles of St. Paul, in the hope that the application of his teaching may lead to sounder views on this great subject in the Christian Church to-day. It was the aim of the apostle "That the man of God may be perfect," or as we may term it, complete, fully equipped, and it should be ours. We want as

missionaries those who are well developed in body, mind and spirit, and we must not rest satisfied with anything short of the preparation of the whole man.

In order to make our consideration of this subject as practical as possible, we may divide our subject into two heads—first, the body in relation to sin ; secondly, the body in relation to health.

1. "Let not sin therefore reign in your mortal body," writes St. Paul, and these words show how close is the connection between the moral and physical nature. But here, let me guard against one serious error, into which some have fallen, who regard the body, with its desires and inclinations, as an essentially evil thing. There is no countenance for such a suggestion in scripture, but the mistake has probably arisen from confusing the body with the flesh ; which is an entirely different matter. It is, however, only too easy for the flesh to get the mastery over the spirit in the control of the body, and it is this which must be guarded against, not only by prayer and the use of the means of grace, but by careful training of the functions of the body. I do not propose to deal with those grosser "fleshy lusts which war against the soul," further than to offer an earnest warning against the dangerous delusion that a missionary is beyond the reach of such temptations. It is probably true that there is no one more tempted than the Christian missionary, and we who would meet the tempter successfully must learn first to say from the heart "I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway."

**The body in
relation to sin.**

But let us take three forms of self-indulgence, which are not so commonly regarded as hindrances to the spiritual life, but which from this very fact require to be guarded against.

Gluttony is an ugly name for a habit which too frequently is found among Christians. It is right that we should be careful about our food, but to spend much time in pandering to the appetite may prove a serious obstacle to our work. "Put a knife to thy throat if thou art a man given to appetite" is the advice of the wise man ; and we may certainly say, "Do not think of going to the mission field if you are bound by such fleshy appetites as this, at any rate if you cannot overcome them."

Gluttony.

Indulgence in sleep.

Indulgence in sleep is another failing, the importance of which is not often realised and yet it may seriously handicap a missionary in his work. On this subject, as on that already dealt with, we may quote the weighty words of George Pilkington, uttered at the Liverpool Conference, on the physical qualifications of the missionary:—"I was speaking once to a man of the world, and he said he believed that success or failure depended on this, that some men do, and some do not, realise the importance of physical care in the matter of food and sleep. The best training for a missionary is to be able to live on the simplest food and never to *indulge* in sleep. It is a most important thing that a man should have perfect control over these things. It was in a matter of food that the Israelites were first tempted, and in the matter of sleep that the disciples failed in the hour of their Lord's need."

Smoking.

I propose, under the head of "the body in relation to health," to allude to the great question of the use of alcohol, but we may deal with a third form of self-indulgence, which in my opinion is often a serious hindrance to spiritual life. I refer to *Smoking*. Leaving aside the general question of the enormous expenditure of money for which tobacco is responsible, there are aspects of the smoking problem which deserve serious attention. The use of narcotics in any form except under careful medical advice is most dangerous, and though tobacco smoking is less harmful than many other such things, it must be remembered that it is a true narcotic, and whilst it may offer temporary relief from many ills, mental or physical, it is not a curative, and requires a continual repetition of the supposed remedy until as so often happens, a habit is formed which is very difficult to break.

The body in relation to health.

2. We now turn to the question of "the body in relation to health." Under this head we may deal with such important subjects as cleanliness, fresh air, exercise, food, clothing, the prompt dealing with both serious and minor ailments. All these things must be attended to by those who desire to be physically fit for missionary service. It is only possible to comment in the briefest manner upon some of these points, though I hope that these remarks may suggest points for further thought to intending missionaries. Cleanliness, we are told, is next to godliness, and though I do not attribute this saying to an inspired writer, yet it is a maxim which it is well

to remember. There is a closer connection between purity of body and purity of soul than we might naturally suppose. The question of exercise, coupled as it is so closely with that of fresh air, is a fundamental one. "Bodily exercise is profitable for a little" is the translation of our revised version of a text that has caused some heart-searching to those desirous of knowing God's will in this matter, and though it is deplorable to see men giving athletics the first place in their lives, the encouragement of healthy athletics is of prime importance, and it is in my opinion a better recommendation for a man for missionary service that he has trained his body well by such exercises as cricket and football, than that he should have had a deep acquaintance with the writings of Paley and Hooker or other eminent divines. It is more necessary to lay stress on the need of good exercise in the case of women than men, and it is a matter for sincere congratulations that cycling has opened up to women a form of recreation which, in moderation and under reasonable restrictions, is calculated to be of unspeakable benefit to the physical frame. It would be waste of time to enter upon the consideration of the questions of food and clothing, with the opportunities for full information on such questions afforded by the Livingstone Exhibition, to which I hope I may be permitted to call your attention. It has been arranged particularly for your help and I trust it will prove of service to many. Nor do I refer to the work of Livingstone College which is not directly included in my subject. I should, however, be lacking in my duty if I omitted all reference to diet in its bearing upon possible missionary service.

Exercise.

We have already referred to greediness, but there is another failing which is closely akin to it, and that is faddiness. When a missionary is going to a land where the articles of diet are greatly restricted, it is an intolerable nuisance if he is particular about his food or its manner of cooking. As to alcohol, is it necessary in an assembly of Christian students and friends of missionary work to emphasise the great advantage, I would almost say the necessity for abstinence, if effectual missionary work is to be done. Keep alcohol in the medicine chest; that is its proper place even in this country, but much more in other lands.

Faddiness**Alcohol.**

**Neglect of
early
symptoms.**

One further word of advice to those contemplating work abroad. Do not worry about anything, least of all about bodily ailments, but do not neglect even the least indication of disease. How many have ruined their digestive system—the part of the body which is most tried in a tropical climate—by allowing a decayed tooth to remain because of a vague and foolish objection to facing the dentist. How often what was a slight illness has developed into an incurable malady simply through neglect. Practise regularity of habits as to meals, and the various functions of the body. The human body is capable of adapting itself within limit to all kinds of circumstances, but irregular times for meals, and arbitrary departures from the daily routine, which each individual should plan out for himself, involve a strain upon the organs of the body which often leads to chronic indisposition. Keep out of the doctor's hand as long as you can, but when in need, consult the nearest medical man whom you can trust, and act on his advice.

**The time for
preparation.**

But it may be asked when should this preparation begin. Is it sufficient to begin when entering a Missionary college, or within a few months of training? In answer I would turn for a moment from you who are students, to the parents who are here to-day, and assert that this preparation should begin in the cradle. It is because parents, even in good, Christian families, bring their children up in such an irrational manner that many are rejected for service abroad by the Medical Board. The remedy lies in your hands. Dress your children, not merely so as to satisfy the requirements of society, but the laws of health. Feed your children at proper times, and with proper food. Above all let your children have plenty of fresh air and exercise, and do not let anything interfere with this great secret of health and life.

**Begin now to
endure
hardness.**

But to you, my brothers and sisters, who are looking forward to the foreign field, there is time still to make up for the mistake of the past. Do not allow yourself to brood over infirmities, or to imagine evils which do not exist, but get what elementary knowledge you can of the functions of your bodies, let sanctified common sense guide you in applying this knowledge to your daily lives, and above all things learn to endure hardness as good soldiers of Jesus Christ.

Mental Preparation for Missionary Work.

THE REV. PRINCIPAL T. W. DRURY, M.A.

The first thing that strikes one in the question before us is the unique position of the missionary. In many ways his work lies parallel to that of the home worker, but in many it widely differs. We should face the problem fully before we try to solve it. I am not sure that this is always done in the matter of foreign missions.

Unique
position of the
missionary.

There is the difference of language. The mental energy which at home is on the whole free for other uses, must partly be employed in hard linguistic study. To use a phrase with which we are unhappily too familiar, the new language is a "containing force" which must for some time detach a considerable part of a man's mental power from direct missionary effort, and let us remember that often two or more new languages must be learned.

Moreover, the thoughts which the missionary has to express are such as demand most careful expression. Every student of the early centuries of the Christian era is only too well aware of the danger of neglecting this fact, and it is confirmed by the experience of those who have been called to act on Committees of Translation or Religion. The historic Creed of Christianity may, it is true, be simply expressed. But those who really try to get behind the barrier of indifference or prejudice which stays the advance of Gospel truth, know that, in order to find the human conscience, God the Holy Spirit works in many ways and in divers manners according to national and personal characteristics. And in doing so He is pleased to honour and bless human thought.

Next, there is the religion, or religions of the people. We live in an age when weapons of precision are revolutionising the strategy of armies. The same principle affects our attack on Satan's strongholds. We must study his tactics if we would conquer his legions. It is increasingly certain that a missionary must not only know the Gospel, but that he must know the systems of religion which the Gospel is destined to supplant. And it is a well-known English mistake to underestimate one's foes.

Hardly less important are the habits and ways of a

foreign people. Imagine that one of the most essential factors of successful missionary enterprise is a knowledge of the people. To deal with them as if they were the population of an English city or village is to face a problem of which you have not mastered the most elementary details. Side by side with the study of language and religion, there must be the study of the social habits, and of the thoughts and cravings of the natives of a foreign land. "Get to know what people are thinking about," was a piece of advice given at Islington College by the Bishop of Victoria, which I trust we have never there forgotten.

More of our
best men
needed.

These and many other things press upon us the certain fact that the choice and the probation and the training of our missionaries are matters which require much thought and much prayer, as well as much common sense. We want more and more men, and we want more of our *best men* to face the difficult task that lies before us. It is God's task, the task which he has set us, and success is sure, but it may be delayed by human slackness and error.

In a letter just received from India, the writer (a missionary of much experience) presses on us the need of careful training. The Twelve, he says, were called to be disciples, before they were called to be Apostles, to be *μαθηταί*, "learners," before they were fit to be *ἀπόστολοι*, "messengers." In other words "the Call" came some time before "the Mission." And this is the lesson which these considerations enforce.

The right
relation of
mental to
other
training.

Let me first make this preliminary remark. If the mental training is to be healthy and vigorous, it must have its proper place in relation to other kinds of training. There must be a right proportion in our education. True education is not one-sided. It is the drawing forth and putting into healthy action of all the powers of man, whether they be of body, mind, or spirit. True education may be described in the language of St. Paul as "Exercise unto Godliness," and it is profitable unto all things. All partial exercise whether it be of body or of mind has but a partial profit. It is folly to train the mind of a young missionary at the expense of the body, and it is not needless to say, even to those training for spiritual work, that bodily exercise may occupy a place disproportionate to other interests.

It may be asked, Is it, then, possible to over train the spiritual faculties? The true answer is that such training *cannot be at its best* if other interests are forgotten. You cannot neglect the *mens sana in corpore sano*, even in the highest and holiest experiences of life without distinct loss. The aim of the Christian teacher is so to train that the whole man may be growing in all his parts "unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Again, much of our education is misdirected. Teachers frequently aim at informing the mind, not at education in its true sense. It is not what you learn but how you learn that really tells.

What then is to be the aim of our training? It is the formation of character. It is not so much *the message as the man* that must be prepared. The message may be all that can be desired in simplicity, directness and form, but it is such a message when backed by a life which calls forth sympathy and trust, that hits the mark. It is the story of Jesus Christ and the doctrine of the Cross, told from a heart that is itself "lightened with celestial fire," that will kindle the hearts of other men. There have been many cases where the daily life of the missionary has won converts even "without the Word." This, then, is our aim. We must so train the mind as to form the character, that is, we must so apply the "discipline of Christ," as to mould the habits after the example of Christ. It is not, therefore, a matter of imparting information, of cramming the mind with facts, but what is far more difficult, of setting the current of a man's intellectual life in a right direction, of teaching him to be a true learner, a disciple in the school of Christ.

It is easy to criticise, and still more easy to talk vaguely of true ideals of education. I will at least *try* to be practical and to explain my meaning, when I say that the aim of our education is the formation of character.

There must be mental discipline. "*Think hard*" was the advice given to the boys of the South Eastern College by Lord Kinnaird, at a recent prize-giving. It is a tendency of modern education (says a thoughtful writer of to-day) to make study smooth and pleasant; "the grooves and channels of life are made to tend easily and naturally towards good;" and the "education of the will, the power to breast the

**Its aim—
Formation of
character.**

**Requisites in
this training:
Mental
discipline.**

current of our desires, and to do what is distasteful is much less cultivated."

We do not deny that the older form of training was too severe, and retained unconsciously too much of the asceticism of medieval study, but there is a great danger of going too far in the other direction. Sir John Lubbock, it is true, places study among the "pleasures of life," yet no one knows the real pleasure of study who does not put good hard work into it. And for the missionary this is all-essential. The conditions of study are for him very trying. There is the climate, there are the insects, and so forth. He above all men must have formed at school, in college, and in the home, the habit of hard work. He must have learned, by God's help, so to discipline the will as to breast the current of his desires, and to do easily and gladly what is often distasteful. Mr. Ruskin strikes the same note when, in his complaint of recent architects and builders, he says that our modern work "has the look of money's worth, of a stopping short wherever and whenever we can, of a lazy compliance with low conditions: never of a fair putting forth of our strength. Let us have done with this kind of work at once." And so I plead that our first aim should be genuine discipline of the mind. We must teach that, however pleasant work may be, we cannot be really cultivating our powers if we are not habitually touching the line of sacrifice, and following the toilsome if not painful path of *patient, concentrated, and sustained* study. There is no royal road to true knowledge—*παθήματα μαθήματα*.

A love of
learning.

There must be a true student spirit. Not to be "*learned*," but to be *fond of learning*, is our aim. Many make a great mistake as to the end of education. They regard it as completed when the doors of school and college have closed behind them. One has heard of "finishing schools," and of a young lady—I never heard it of a man—going abroad to "finish her education." And this is not merely an inaccurate phrase. Many young men do regard school and college work as something to be endured for a time, while certain useful facts and methods are learned, and then to be gladly dismissed for ever. Now this view of education will not do for the missionary. You must be

students to the end of life. I have been struck with this fact in university life. No one has completed his education. We are a body of learners. Masters and professors, tutors and principals, graduates and undergraduates, are all students. Of course, there are exceptions, but I think you will find them less among the teachers than among the taught.

Some may take alarm at the thought that all missionaries must be students; but there is a love of study which the most active evangelist cannot dispense with. Preaching which draws only on past stores of knowledge, or even from present spiritual experience apart from learning, will, save in exceptional cases, wear thin and lose its force.

The following words were spoken at the foundation of the Church Missionary College by one of the Founders of the Church Missionary Society, and they show what importance those heroes of missionary enterprise laid upon a love of study as a qualification of missionary work:—"The union of sound learning with Scriptural piety is of the last importance. If the cause of missions is to flourish there must be a character of solid judgment and competent knowledge in the missionaries we employ. The leaders of the Reformation were men of deep piety, of devoted love to the Saviour, of holy zeal, but they were men of learning too."

Now one of the highest aims of the teacher is to teach men to love to learn. What men love to do, that they will generally find the means of doing, and if we who have to teach can only get men bitten with the delight of learning, depend upon it they will to the end of their days remain students still. That is what I mean by the student spirit.

Let us train men to be seekers after truth. That does not mean a jelly-fish kind of training, which makes a man believe that everybody is right, and nobody is wrong. It does not mean that we are not to teach distinctive lines of doctrine, and warn against what we believe to be positions hurtful to the doctrine of the Atonement, or the authority of God's Word. But while we use the lines of order and canons of interpretation which we believe to be right, we must never tamper with a man's conscience, or with our own in applying

them. If we are to persuade men to adopt our position there must be conspicuous fairness of statement, and the absence of that vicious habit of trying merely to score a point rather than to arrive at the genuine truth.

A spirit of
sympathy.

There must be *sympathy* in our study. Love to God and man must be the predominant factor. The mere student—I mean the man who shuts himself up with his books and shuts himself off from the common interests of life—is almost sure to become narrow; he loses the true perspective of study, and believes in no methods but his own. “Knowledge puffeth up—love edifieth.”

You who are going to be missionaries must therefore be trained not only in the class-room, but also in the parish. You must live in touch with real present-day life. First of all for yourselves you must learn to translate your newly-acquired thoughts into actual practice, and test your conclusions by the experience of your daily life with men, and your daily walk with God. Directly a man comes to believe in any truth, that new-born faith should work by love, and should begin to influence his own life and his relations to others. You must remember that bookworms are not ideal students. You must not only study books, but men. Strive to solve the problems of life which confront you by getting at the mind of those with whom you have to do. Find out what people are reading about and thinking about, and see how the Gospel bears a message which can adapt itself to present needs.

We work at men's consciences too much at random. The most common hindrance to the Gospel, we are told, is indifference. Of course it is, but why are men indifferent? There are various causes and we must find them out, and sympathy coupled with careful thought alone can do it. Don't be content with saying a man is indifferent, just as doctors are content with telling us we've got the influenza, but get to the root of the matter if you can. This was the mind which we see in Christ Jesus, as we watch Him dealing with the anxious or indifferent soul, and the missionary must let this mind be in him, if he is to get at hearts which Satan is closing against the truth.

At these three things then you must aim, mental discipline, a love of learning, and a spirit of sympathy. Let me say three words in conclusion:—

The study of all studies for the missionary is the study of God's Word. That is the training ground for mind as well as for spirit. I remember the words of a missionary to us at Islington, "Steep your minds in Scripture." I say to all young missionaries, "Steep your minds in Scripture." Learn all you can *about the Bible*, but above all, learn the Bible itself. I know something about examinations for Holy Orders, and I am sure that these popular books of introductions to the Bible, and helps to the knowledge of every fact about the Bible however useful in their proper place, are hindering men from learning the Bible itself. The Bible must of course be studied *as a whole*, but it is after all the *whole Bible* that is the Word of God, the Sword of the Spirit, which we have to wield.

"Steep your minds in Scripture."

The teacher of all teachers is God the Holy Ghost. I counsel all students to pray definitely, daily for His help. Kneel down for a few moments before you open your books for study, seek His aid, and you will never study in vain. His gifts are sevenfold, that is to say, they are such as to equip the humblest, the feeblest, the most peculiar mind for sacred study and consecrated service. You are to love God with all your mind. Don't forget this. Offer your minds to Him, yield your powers of thought to His impulses, then do your best and He will bless you.

Pray for the help of the Holy Spirit.

They are weighty words in the Ordinal of our Church of England—"As much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry."

Above all and last of all we must let our mental training lead both teacher and taught direct to Christ. My old friend, Dr. Dyson, who was a fellow worker for many years at Islington, used often to tell us that what, after all, told in converting men to God was not logic, not eloquence, not philosophy, but the simple story of Jesus Christ coming into the world to save sinners. Yes, that is the first thing and the last thing—that mental training is valueless for

Make Christ your all in all.

missionary work which does not teach men to know more and more, as day by day of study passes by, of Jesus Christ.

And so I will close with the hexameter lines of some old monk—

Si Christum discis, nihil est si cetera nescis,
Si Christum nescis, nihil est si cetera discis.

In study as in everything else make Christ your all in all.

The Spiritual Preparation of the Missionary.

THE REV. R. F. HORTON, D.D.

In spiritual preparation everything depends upon prayer.

I feel the great responsibility of speaking to you at all; and, still more, the responsibility of taking what must be a most important part in the discussion of this morning. That responsibility is intensified by the feeling of your eager and almost breathless attention to every word which is spoken to you this morning, as a preparation for that life to which you have dedicated yourselves. So that the words spoken are not merely counsels of discussion, but counsels intensely practical, vital, and essential. I think I could hardly bring myself to speak to you upon this subject this morning but that I am convinced that, unlike the two speakers who have spoken to us so wisely and so well, I am not required to offer you advice which you could not offer to yourselves. I have not to give you any kind of treatises coming from my own special knowledge. I have simply to take you as a body of Christian men and women to the feet of God, and I have to ask you to look up into His face, and put to Him the question, "Oh, God, what is the spiritual preparation for the work which we Thy servants long to do!" And I believe that the answer which is given to us is marvellously simple. I believe that everything depends upon prayer, and on what, I think it was Aubrey de Vere in one of his poems, called "the fortitude of prayer." If we can pray, we shall be spiritually fit; and if we cannot pray, nothing can give us that fitness.

Its practice rather than its philosophy

I cannot help feeling that as students we are sometimes entertained too much with the philosophy of prayer, and too little with the question of the practice of prayer. Now the philosophy of prayer is intensely interesting, but it is like the philosophy of the human body. The philosophy of our

respiratory organs, or of the anatomy of the vital functions, is also intensely interesting, but we can do without it. What we *cannot* do without in the body is breathing, and what we cannot do without in the spirit is prayer. While it sounds so simple to bring the whole of the spiritual requirements down to a single word, I need not remind you (how well we all know it!) that there is nothing in this world so difficult as to pray always.

Now, I think, if we look back on the success of missionaries in the field, when we have learned the secret of their life which comes out, of course, only in their letters or in their biography, I think it is an absolutely unfailing fact that the great missionaries have been great athletes in prayer. Do you remember that wonderful description of David Brainerd when he was approaching the savage tribes of Indians and watched their orgies? He did not know how to get at them, to learn their language, or to touch their hearts; and we are told how he spent the hours in a thicket within sight of the men he would reach, but, first of all, coming within sight of the God who should reach them, spending the hours in agonised and wrestling prayer that he might be able to bring those degraded men to God. And do you remember that it was as the outcome of that prayer that the practical part of his missionary work became perfectly plain and simple? He was led into the midst of them, he reached them, and touched them, and brought them to God, because he had taken care that he should be with God from first to last, and should come to them simply as the ambassador from His presence. So far as I know the history of missionaries, whether I read the life of Henry Martyn who learned the secret from David Brainerd, or the life of Mackay who learned the secret from Henry Martyn, whether I look at Livingstone or Gilmour, or all the hosts of men who are known to us to-day, though not yet as we shall know them by-and-by, I believe I am not wrong in saying that their success and their power and their Christlikeness in service are all accurately measured by their power and Christlikeness in prayer, and by the conviction that they had that it is "not by an army, nor by power, but by My Spirit, saith the Lord of Hosts," and that Spirit is communicated in answer to persistent and unfailing prayer.

Great missionaries, men of prayer.

Brainerd.

William Law's
"Serious
Call."

May I, therefore, just say to you, that of all the books and aids to Christian service (and, after all, the work of missionaries is in no respect different from the work of every Christian who is to do the work of God at all in the world), one of the greatest aids that I know is that old and yet undying book, William Law's "Serious Call to a Devout Life." I hope you all know it. If there should be a missionary or a Christian who does not chance to know it, if you get it upon my advice, I shall share in the blessing which you will for ever invoke upon my poor lips for having represented to you the virtues of that book. There have been much greater books from the standard of evangelism, there have been more valuable treatises on what are called the practical requirements of Christian service. Of course there have been innumerable better books of theology, for Law did not even aim at being a great theologian. But for the necessity and the method and the privilege and the power of life that is passed in constant communion with God, I know no book like the "Serious Call" of that non-juror who was suspended from the ministry of the pulpit in order that, in the ministry of the closet, he should speak to all ages of the Church, and bring each generation back to the practice of perpetual intercession. If there is one other book which I should recommend to students who believe in the requirements of the Spiritual discipline, I think it would be the translation of Bishop Andrewes "Private Devotions," the book itself being originally written in Greek, because Bishop Andrewes felt, as I trust we all feel, that we want no man to know the secret of our communion with God. But, happily for us, that sacred modesty has been violated, the Greek notes have been translated into English, and we now all know on what principles that saintly Bishop approached his God day by day. I beg you to get that book if you do not know it, and it will open up to many of you a new conception of what is meant, of how arduous, how exalted, how exigent is the great requirement of prayer for the man of God who would be the preacher of the Gospel of Jesus Christ.

Bishop
Andrewes
"Private
Devotions."

Prayer and
Fasting.

But now, dear brothers and sisters, there is one other point which comes to me in speaking about prayer. You remember that, in one of the statements of our Lord, the

Authorised Version of the New Testament tells us that He said, "This kind goeth not out but by prayer and fasting." And you are all of you, I suspect, scholars enough to know why the Revised Version has omitted the fasting; and why, in more than one of the familiar passages of the New Testament, that same omission has been made. To put it briefly, they are interpolations, they were inserted in the manuscripts of the New Testament in that age of decline when man began to feel that it is easier to fast than to pray; just as they began to feel that celibacy was easier than chastity. We have, therefore, in honesty, to remove from at least half-a-dozen of the passages of the New Testament these references to fasting. But the question is, Are we to remove fasting from our spiritual discipline and life? To my mind, the two occasions on which our Lord *did* use the word fasting, should give us an answer, if not an answer that is immediately clear. You remember that one of those occasions, where no criticism can remove the term, was in the Sermon on the Mount, where he told us all that in order to fast (implying that we *should* fast) we must anoint our head and wash our face that we appear not unto men to fast. The other occasion equally implies that He expected fasting to continue; for it was when he had been informed of the fasting of the Pharisees, and of the disciples of John, that he said it was not becoming to fast when the Bridegroom was with the disciples; but he added that the day would come when the Bridegroom would be withdrawn. Then, He said, Ye shall fast in those days.

Now I put it to you, not as a matter of speculation but of practice, What is the meaning of that fast, which, in the words of the Lord and Master, must be considered perpetual in its obligation? I feel that I have no right to give an interpretation in the presence of the Head of a theological college; and I trust he will correct me if I misstate the case. Seeing that the Lord, in speaking about fasting, lays the whole stress upon its being kept secret, such as men cannot know, and seeing that it is practically impossible for most of us to abstain from food without revealing the fact, either to those who are with us in the house or even to those who are outside, by the emaciation of our faces and the results of fasting which are well-known, it seems to me that what our

Fasting from
the world

Lord was talking about was, not the mere abstinence from food—a fast which both Jews and Pagans and more particularly Mohammedans have always been able and ready to practise—but He, in His marvellous way, was carrying our thought to a new spiritual region, and was there making a demand upon us which was new and wonderful. If I may say it, the interpretation of His thought seems to have suddenly sprung to the knowledge of the Church five years ago, when upon that faded papyrus in Egypt were exposed the few supposed logia or sayings of Jesus, one of which was this, “Unless ye fast from the world, ye shall not find the Kingdom of Heaven.” Now there has been much discussion about both the grammar and the significance of that logion of Jesus, but those of us, who, happily are *not* grammarians, find no difficulty at all in understanding the exceptional grammatical form which the Lord probably implied to express so exceptional an idea—*νηστευεῖν τὸν κόσμον*, that is, to fast from the world, to fast as regards the world.

A call to
inward
discipline

It is not a difficult idea to follow; and, oh! my brothers and sisters, it takes you to the very heart of the thought of Jesus. It is for you, as missionaries—and it is just as much for us who are trying to serve our Lord at home—to treat the world, not only in its corruptions but in its legitimate joys, in all its privileges and blessings, as a subject that we should touch at a distance, and with a strict reserve and abstinence; feeling that if we are caught by its spirit or fed upon its meat, we shall not feel the breath of the Highest, nor receive the manna that falleth from heaven. Therefore we are bound to look upon the world, with all its delights and with all its attractions, with suspicion and with reserve. It is not for us, not for us. We are called into a higher kingdom, we are touched by a diviner Spirit. It is not that He forbids us this or that indulgence or comfort of our life; it is not that He is stern, making upon us the call of the ascetic; but it is that we who love our Lord, and we whose affections are set on the things that are in heaven, voluntarily and gladly lay aside the things that charm and ravish the world, that, for our part, our hearts may be ravished with the things of heaven, and that our whole being may be poured forth in constant and unreserved devotion, in the service of the Lord who died to save us. Now that, it seems to me, is the secret of Jesus on

the subject of fasting. It is just that call to the inward discipline, to that manly resistance to legitimate things, which makes the noble character. You can tell the man who walks along the soft ways of indulgence, by his very lips and eyes; and you can tell the man who has learned to tread the upward path, to "spurn delights and live laborious days," by some unspeakable influence that proceeds from his life and from his very countenance. And it is a call to that inward discipline that Jesus our Lord makes to us; that we turn inward, and exercise there the severities which a more ignorant religion exercised upon the body. I call you to that, because I believe that fasting and prayer are still the sole conditions of spiritual power, and that fasting and prayer must be alike understood in the light and in the spirit of our Lord Jesus Christ.

And now I just conclude by telling you a very beautiful fact. I was calling the other day at a house, the lady of that house showed me a photograph of another lady; and when my eyes lighted upon the face, I could not remove them. I think I had never seen anything so beautiful. It was the face of an old woman, and I learn that since then she has died; but I never saw a young woman so beautiful as that. You girls cannot attain your true beauty until you are old women. It takes a long time to make a beautiful countenance; it is the work of the Great Artist to trace beauty on every feature. When my eyes lighted on that woman's face I felt I could hardly remove them. The face haunts me every day; and I see it as distinctly as any face before me in this meeting. I was told that someone had asked, What is the meaning of the singular beauty of that face? The friend who knew her best was present when that question was put. The reply was this, "She lives a life of perpetual prayer." Beautiful! It is that life of perpetual prayer which makes the beautiful faces of the world. And it is that life, which, in the mission field, preaches a sermon before the language is learned, and continues to preach the sermon through all the language that is used. There is, therefore, but one requirement for spiritual preparation—that you and I should become men and women who can pray without ceasing.

**The beauty
resulting from
a life of per-
petual prayer.**

**What this Movement Means.
Financial Session.
The Evangelisation of the World in this
Generation.**

**"The Evangelisation of the
World in this Generation is
the summons of Jesus Christ
to every one of us to count
our lives as of no esteem
that we may spend them as
He spent His for the Redemp=
tion of the World." . . .**

**"I, if I be lifted up from the earth will draw all men
unto Me."**

**Exeter Hall,
Friday Evening, January 5th.**

What this Movement Means.

MR. ROBERT E. SPEER, M.A.*

It is in the way of preparation for some of the things that are to be said to us later, that we are asked to spend a few minutes at the beginning of this evening's meeting in considering what this movement means. To a good many people, doubtless, it has meant an outburst of useless fanaticism, a movement of ill-judged and youthful enthusiasm. I remember a letter that I received as an undergraduate when, thirteen years ago, I first became connected with this movement, in which these words occur:—"What are you thinking about? Are you seeking a cheap notoriety that you propose to throw your life away in this fashion?" I imagine that many of us have had such words addressed to us, as it has become known among our friends that we were abandoning our life-purposes and were intending to give our lives to the work of evangelising the world. There are some others having a measure of sympathy with the missionary movement who, not feeling after the manner that I have described with regard to this effort of ours, have yet, reading our Watchword, been tempted to feel that surely we are proposing something fanciful; or, at any rate, that we are attempting to criticise the methods by which missionary work has been administered in the past. This movement has meant something quite different from any of these things to us. Instead of being an outburst of hasty fanatical enthusiasm, I imagine that every one of us have passed through long and trying fires in his missionary purpose. I remember how in my own undergraduate days, I used to lie awake late at night and wake early in the morning, telling myself what a fool I had been to connect myself with such a movement, re-arguing afresh night and morning the arguments by which I had first persuaded myself to turn from law to the missionary life. It has meant nothing hasty, immature, or ill-judged; but I imagine that it was the most mature and deliberate step that we ever took in our lives.

What this
movement
means to its
members.

* Not revised by the speaker.

Instead of proposing by this Watchword, anything hasty and superficial, we regard it, not as a statement of method, but as a new statement of motive; not as a prophecy, but as the expression of a purpose. This movement has meant to each of us, I imagine, who are identified with it this evening, the calmest, quietest, deepest, most purposeful, spiritual blessing of our lives.

But what does this movement mean to others than ourselves?

To the
Christian
Church.

I think this night of what it means or may mean to the Christian Church, to have going out in ever-increasing numbers from the midst of her, thousands let us hope, and we pray that it may be tens of thousands, of young men and young women, to obey the last command of Jesus Christ. We have, in our country, one ordained minister to every six hundred of the population, so many that the people have laid back upon the shoulders of the official clergy those duties which belong to every Christian in his own place. I believe that if one-half of the ordained ministers of our land should be drawn by the voice of Christ out into the mission field, it would be the greatest blessing that has ever happened to the Church at home. As the late Dr. Samuel Miller used to say, the surest way to increase the spiritual life of the Church at home, is to double and quadruple her sacrifices for the sake of distant pagans. It may be that there are those who regret to see so many of the best men and women of the Church turning to the mission field; but the greatest blessing that could happen to the Church at home is to send out her sons and daughters in greater numbers than she has dreamed of, as yet, in obedience to the last command of Christ. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

To mis-
sionaries in
the field.

I think of what this movement means to the missionaries out upon the field. I remember, when it first arose, all the criticisms that came from them. They had waited for so many years for reinforcements, they had sent home so many calls again and again in vain, that, when the tidings came to them of thousands of young men and women enrolling at home for missionary service, they could not persuade themselves that it could be anything but a mere ephemeral thing which would die away in a few years. At the first Student

Volunteer Convention held in Cleveland nine years ago, an old missionary, home from China, a man who stands among the wisest and best of the missionaries of the world, confessed that, when the movement first came to his notice, he was disgusted and sickened at it, and thought it would pass away, to leave only an ill taste towards missions in the mouths of Christian men and women. But as he saw six hundred students come together, bent upon going out to the mission field, and learned that already in the few years of the movement's history ten per cent. of the volunteers had gone out, he and those who stood with him confessed that a new hope had dawned for them. I think of company after company of missionaries whom I visited in their stations three years ago, looking out across the sea, almost after the manner of General Gordon in Khartoum, for relief which never came, for reinforcements long hoped for in vain. This movement has been to them—it will be, more and more—as the Highlander's strain that the beleaguered company heard at Lucknow years ago, the message that we men and women have not forgotten them nor the last command of Christ, but that we intend to come to the help of the feeble bands that, too long, have stood distressed and discouraged in the midst of heathenism.

I think of what this movement may mean to the little companies of native Christians gathered out of heathen surroundings. We think too little of them—little bands torn away from all the traditions of the past, traditions the power of which is ten times greater than ours, cast out from their old relationships, ostracised by their own people, standing in feeble little companies, yet loyal and true to Jesus Christ. It has been at our call that they have broken with all their old ties. I think of band after band of them, as a friend and I went to visit them, coming out dozens of miles from their homes to greet us, or to bid us farewell, asking us to carry to the Christians of these great lands the tidings of their loneliness, and to tell the Christians of these great lands of their sense of the need of help. It is not fair for us to let them stand there alone. We owe it to these little bands, gathered out of heathen lands, to see that their whole atmosphere of life is changed, and that it becomes as simple for them to live a Christian life among their people as for us. I think this

To the native churches.

night of what this movement may mean to those companies of simple children of Christ scattered all over the world.

I think of what it means to the millions who have never yet heard of Jesus Christ—those restless millions who await

“That light that dawning maketh all things new.”

It does not matter that they do not know their need of that light; it does not matter that they are not conscious of their needs. The people of Macedonia did not know that any man of Macedon was appealing to Paul in his vision. As Phillips Brooks pointed out in one of his greatest sermons, Macedonia lay almost unconscious of her needs when, unknown to herself, a man representing her stood and called to the Apostle Paul to come over and give his help. It does not matter that two-thirds of the population of the world do not know that they need any Saviour. The world is no more hungry for Christ now than it was eighteen hundred years ago; it is as ready to crucify Him now as it was then. The world's need does not consist in the world's consciousness of its need. Nay, the more unconscious the world is of its need, the more does it appeal to us to come and teach it that it has a need.

I think, this night, of what Jesus Christ means to me, and to you. Nay, *can* we think of what He means? Is there one of us here this evening who could be so intellectually honest and courageous as to tell all that Christ means to him? Could we even imagine, this evening, what our lives would be if there were slowly stripped out of them all that Jesus Christ has brought into them—all the unconscious thought and feeling, all the atmosphere and environment, all the peace and trust and confidence of life and of thought that has become such a commonplace to us that we take it for granted, and never think that we owe it to Christ at all? No one of us here, this evening, knows all that he owes to Christ. All our life would be, with Christ taken out of it, that the lives of those men are who have never had Christ come in. When we think of our own hearts, this evening, and of all that Jesus Christ has meant to them—of all the peace and goodwill that He has brought to them—we understand afresh what this movement may mean to the multitudes of men for whom He died, and who have never heard the story of His life and death.

To the
millions of
heathen

And yet, after all, it is not to the *men* of the world that this movement comes with its richest meaning. A man is the master of his own sufferings, all the world around, but a heathen man makes no less appeal to our sympathies than does a Christian one in regard to those who are connected with him. When I look into my own heart, and think of what Christ has brought to it, I feel a sympathy for the world; but when I go back to my own home in the evening, and look upon the face of wife and child, my heart nearly breaks for the world. It was to the women and children of the world that Christ spoke His message. Have you ever stayed to think that no other religion but His has any message to either the woman or the child? Every other faith leaves the woman and the child out of account. It was given to Buddha, in his candidature for the Buddha-ship, that three things should never happen to him: he should never be born in hell, nor as vermin, nor as a woman. The highest code of laws known to the Hindus pledges a husband—who is always required to be esteemed as God by a virtuous wife, however sinful and enamoured of other women the man may be—it pledges the Brahman, I say, to cease reading a sacred book whenever a woman comes within his view. You know, too, how Mahomet himself has damned woman to all time, and that the chapter of the Koran, which deals with woman, came to be named "The Cow." Christ is the only religious Teacher who has spoken any word to the woman and to the little child.

To the woman
and the child.

"Ay, sure the babe is in his cradle blest,
Since God Himself a Baby deigned to be,
And slept upon a mortal mother's breast
And bathed in baby-tears His Deity."

Apart from the Christ-child and the Christ-child's mother, there has been no message spoken in the world to the woman and to the child.

I think of what this movement may mean to the slave children of the world. There are some of them weeping this very night, I suppose, by the track of the slave caravans in Africa, wailing for those who have gone, never to come back. I think of what this movement may mean to the pillaged homes in African villages, where the slave caravans are just disappearing over the hills.

To the slave.

I think of what it may mean, to pick out only one land of all, to the nearly three hundred millions of souls in India to-night. One-sixth of the population of the world is there this evening. Of every six little children opening their eyes on life for the first time to-night, one will see the evening star in India. Of every six family circles in the world, one is there to-night. Family circles are pretty much broken; mine is, but I would not like what is left of it to be bound together by the ties that bind homes in India. Of every six souls that pass out into the great shadow this evening, one will pass away in India. With what comfort will it go? I think of these millions waiting for Christ's gospel, and of this movement whose purpose it is to carry to them the story of their Saviour.

To Jesus
Christ.

And I think, last of all, of what this movement means to Him. Eighteen hundred years ago He came and did all He could to redeem this world. He went away, committing to His Church the responsibility of carrying the tidings of what He had done to every creature, and of assuring every creature of His love. Then He sat down at God's right hand, thenceforth expecting; and the centuries have rolled by, while He has waited, waited in vain. Christ's followers here, to whom had been committed His unfinished task, have proved disloyal, disobedient, and thoughtless of His will. So, as the heathen have passed away, He has waited for His hour to come. He Himself said, before He went away, "This gospel of the kingdom shall, first of all, be preached as a witness unto all nations; and then shall the end come." What He meant by His words, "as a witness to all nations," no man knows; but, in some certain way, He did mean to ally the time of His coming with the world's evangelisation. And we do know that, when we have carried this Gospel over the whole world, we shall have fulfilled all those human conditions upon which are dependent the glorious return of our Lord Jesus Christ. By so much as He desires to come back to His kingdom, by so much as we long for His coming, by so much is the measure of obligation that rests upon us, in this generation, to evangelise the world. Are we to insist that He shall wait yet longer for His kingdom and His coronation? Old Chunder Sen, the founder of the Brahmo-Somaj, used to say, "None but Jesus is worthy to wear the diadem of India." "And," he

used to add, "He shall have it." Chunder Sen saw the Lord, but, as it were, afar off; he touched but the hem of his Master's garment. If none but Jesus is worthy to wear the diadem of India, who but Jesus is worthy to wear the diadem of China, the diadem of Africa, and the diadem of the Islands of the Sea? Shall He have this diadem of the world? Oh, fellow students, carry out the purpose of this movement! Let us go out and win the diadem for Him; and when we have obtained it, let us lay it upon His brow, and cover with its glory for ever the scars of His crown of thorns.

Financial Session.

MR. TISSINGTON TATLOW, General Secretary of the Conference, said: I am to make a statement to you with reference to the financial outlay that this Conference has necessitated, and also a statement with regard to the financial position of the whole Student Movement in this country. I propose giving you the calculations in round figures. May I ask you to give me your closest attention for a few minutes; as to make a statement of this kind intelligible to an audience which has not the printed figures before it, is not an easy task. I shall divide the statement into two parts: the first part dealing with the financing of this Conference, and the second part dealing with the finance of the movement as a whole.

In round figures, the expense of this Conference will be £1,200, and I am glad to be able to announce that this sum has already been given to us by friends of the movement. Daily, for the past three months, in our little office over in Warwick Lane, we have been praying that, if it were the will of God, the money might be given to us before this meeting to-night. Our prayer has been answered, God has given us the money, and we give Him all the praise. I will not stay to tell you exactly how this money has been expended, for it would not interest you to hear this in detail now; it will be printed in our Annual Report. I may say that the chief items of expenditure have been hire of halls and of organ, stationery, and clerical help. These items, together with speakers' expenses, have made up most of this sum.

**Cost of the
Conference.**

**Financial
position of the
Movement.**

The second part of my statement deals with the financial position of the whole movement. Each department of the Student Movement in Great Britain has its own budget, and we have made the following estimates for 1899-1900. The financial year begins on 1st September and ends on 31st August, and our present year will end on 31st August, 1900.

The British College Christian Union needs £700. This sum goes to pay the rent of the office, salaries of General Secretary, Editorial Secretary, and Clerks, also printing, stationery, etc. The Student Volunteer Missionary Union requires £350, the General College Department £350, and the Theological Department £200, the chief items of expenditure of each of the departments being Travelling Secretaries' allowances and expenses, printing, stationery, and postage. These sums added together make a total of £1,600 required by the whole movement. Towards this we have already either received or been promised £600, which leaves us the sum of £1,000 to raise, and this sum we ask you to give us.

**Small sub-
scriptions
from many
preferable to
large ones
from a few**

We cannot expect much more financial aid from friends outside the movement this year as many of them have contributed towards the expenses of this Conference. I cannot tell you how much the Executive wish that every student may have a share in the financing of this movement. We have talked very much about it at Executive Meetings, we have prayed very much about it, and I can tell you that as I sit at my desk in the office and receive the subscriptions that come in morning by morning, I would far rather receive small sums from students throughout the colleges, than larger sums from friends outside the movement. When I receive a subscription of 10s. 6d. or £1, sent up by members of some small college, who have never contributed before, I say, "These men feel sympathy with us in this work, and they are feeling that the work is *theirs*." We want you more and more to feel that this work is not the work of the Executive or of the Secretaries. We are just, in each case, one of yourselves, placed, by the Providence of God, in the positions wherein you see us to-night; but this movement is yours, and this work is yours. We believe that one of the most practical ways in which you may make yourselves feel that the movement and the work is yours, is by helping in this financial department.

Apart from the question of pounds, shillings and pence, we feel that we are asking you to do a spiritual service which will help you, help us, and help the movement, when we ask you to-night to assist in raising this sum of money.

May I compress my statement into a sentence: this Conference, costing £1,200, has been paid for, but we need £1,000 more to carry this movement through the fiscal year 1899-1900. £1,000 needed

MR. H. W. OLDHAM, Secretary for London of the British College Christian Union, said: One thousand pounds—an audience of a little over two thousand persons, the majority of them students. Is it an impossible request that the sum shall be raised here now, when four years ago at Liverpool, in a larger audience it is true, there was raised £1,600? Friends of the movement, and fellow students who have been attending these meetings, we are to have to-night the opportunity—the quiet, deliberate opportunity—of contributing to the Student Movement; and it seems to me—speaking not as an official of the Student Volunteer Missionary Union, for I am not such, but rather as an ordinary delegate—that this opportunity is, perhaps, the greatest privilege of the whole Conference. I speak advisedly.

We have been living in an atmosphere of Christian influence and Christian fellowship during these days that has been like the clear, invigorating air of a mountain-top in its effect upon our spiritual life. We have been sharing in the grand inspiration of this Conference, and of the movement of which this Conference is the expression. We have been enjoying intercourse with men whose knowledge and wisdom and character far exceeds our own, humbling us and yet encouraging us. We have been gaining information and experience that will make the weeks and months and years that are to come, richer and better and more fruitful than they could otherwise have been. We may take to ourselves, I think, those words of Jesus which He spoke to His disciples, in a similar moment of exaltation and great spiritual power, “Blessed are the eyes which see the things which ye see; for I say unto you, that many prophets and kings have desired to see the things that ye see, and have not seen them, and to hear the things which ye hear, and have not

More blessed
to give than to
receive.

heard them." Shall we still, in the face of such privileges, dare to account this opportunity as the greatest of all? I say, yes; that, even in a Conference like this, it is more blessed to give than to receive.

Reasons to stimulate giving: This Conference has given a fresh revelation of the possibilities in the movement.

Let me indicate one or two reasons why this is so. First, because of the object to which our gifts will be devoted. This Conference has been a revelation to many of us. We had not realised that this movement was so large, so strong, so stable as it is; or, if we had realised it, through some misunderstanding we were critical or unsympathetic in our attitude toward it; or else we regarded it as something outside ourselves, in which we might be interested or might not, as we chose. But we have learned that this movement is a great movement, that it has a noble purpose which rebukes our apathy, which stirs the best thoughts within us, and which calls us to service; that it has accomplished much—so much, that there is no sufficient explanation of its progress except the overshadowing and indwelling presence of the Living Christ; and that it contains possibilities of good, still undeveloped, which kindle our imagination, and which lead us to prayer that, in the mercy of God, such possibilities may, at least in measure, be realised. Of course it has its limitations, and we must recognise them. It has limitations in scope, in objects, in methods of work; it is only the handmaid of the Church.

Personal sacrifice will link us closer to it.

But yet we are agreed—are we not?—that this movement, with its necessary limitations, shall not be confined and restricted in its development by unnecessary limitations, such as lack of financial support; and we are agreed that, so far as in us lies, we shall help this movement to fulfil its possibilities. And then, further, it is our movement. We are no longer strangers to it; we are part of it in heart, if not by any formal link. Not that it is perfect. I dare say many of us, as we look at it, see defects which we would like to have remedied, and see methods of which we do not quite approve. And yet this movement, we believe, is worthy of our support, and henceforth we shall defend it against adverse criticism and possible misunderstanding: and we shall throw ourselves into it, to investigate these defects, and, if possible, remedy them. It is our movement, and I ask you, how shall we better seal and strengthen the link, this new link that binds us to it, than by making a personal sacrifice on its behalf? In speaking of

the word "movement," I mean not only the missionary movement amongst students, but that larger movement which feeds the missionary movement. What is the value of a formal link unless it has a corresponding inward reality?

But even this privilege of helping a worthy cause is only a part, it seems to me, of the privilege which is before us to-night. Giving is always a privilege, because it has a reflex action on our spiritual life. Are there any here who have been perplexed and bewildered and confused by the number of addresses and the multitude of thoughts, and who are in danger of losing the benefit of this Conference, because they have been subjected to a mental strain which is affecting their spiritual life? The remedy for that is spiritual exercise. Let our giving be glad, let our giving be grateful, let our giving be love in exercise; the strain will be relieved, and the last day of the Conference will be the great day of the feast. Or, perhaps, we have been so hurried from meeting to meeting, that we have failed to find time—to use Miss Price's phrase—to let desire crystallise into decision, and the results of the Conference are, thus far, indefinite and vague. If we use aright the quiet, deliberate opportunity to concentrate thought upon practical giving, we shall find that the results of the Conference will become better defined in our minds.

A third reason, and the last which I shall mention, why to-night's opportunity is the greatest privilege of the Conference, is this: that, through it, we may express our devotion to Jesus Christ. As I have looked back upon the meetings of this Conference, I have thought that the keynote is the note struck by Dr. Moule in his opening address, "I am with you," the Living Christ in our midst, in our hearts, through the Holy Spirit; and we have learned, it has been revealed to us, that the supreme virtue of the Christian is devotion. Need I remind you of the number of times in which that word *devotion*, or the corresponding word *passion* has been used? Need I remind you of the ringing question of Mr. Speer, last night, "Why should there not be devotion to Jesus Christ in our hearts?" May I not go further to-night, and say, Is there not devotion or passion for Jesus Christ in our hearts? Have we not felt a new love for Him welling up during these meetings? And do not we wish that that love may find expression ere this Conference

The reflex action of giving on our spiritual life.

An opportunity of expressing our devotion to Jesus Christ.

closes? And shall we not lay before Him a glad gift as the expression of that love? "But," you say, "did we not hear this morning that giving has to be systematic, and not impulsive?" Yes, I believe in systematic giving; and I am practical enough to think that the student who does not strive to keep his accounts right, is committing a wrong—that he is not only mispending money, but inevitably wasting it. And yet I say that there are occasions, many occasions, when love must overleap the barrier of calculation.

Love over-
leaps the
barriers of
calculation.

Do you remember Mary, the sister of Lazarus, when she brake the alabaster box of ointment and poured it on the head of Jesus, and on His feet? The love that was in her heart because of the raising of her brother from the dead, overleapt the barrier of calculation, and Jesus said, "She hath wrought a work of moral beauty upon Me; she hath done what she could." There and then, as somebody has said, He canonised her; pointed her out to you, to me, and to all who should hear His Gospel, and said, "There is an example of supreme devotion; there is an example of the extravagance of love." "But," you say, "Jesus is no longer on earth; can we of to-day act like Mary?" Jesus gave as the reason for that good work, Ye have the poor always with you, and whensoever ye will, ye can do them good; but Me ye have not always. Can we wisely repeat Mary's act? Well, what shall we say of that other woman whom Jesus praised and who, out of her want, gave all her living? It was not a systematic act—for one can not repeat it often—and yet Jesus praised that act, that extravagant act if you will, of love and devotion to God; and the poor widow woman had not the revelation of God in Christ that we have.

In closing, I would say this: that we should not fear, to-night, the extravagance of love; that, if there is a new burning love and devotion to Jesus Christ in our hearts we should gladly let it find expression in a gift that is worthy. But I would say also, Do not offer to give a sum of money that there is not the least likelihood of your ever being able to pay. It is enough to hear the Master say, "She hath done what she could," without trying what is impossible; do not draw from other subscriptions your offering to give to this; let it be over and above all calculated gifts; let it be the leaping up of love, the extravagance

of love. Then go out from this Conference to continue your systematic giving with new effort and with greater fervour.

The CHAIRMAN : " I am quite sure that our hearts were moved on Wednesday morning, as we listened to the report which was presented to us by the delegate from the South African Movement. He spoke to us of the work of that Movement in the Colleges of Natal, in the Colleges of Cape Colony, in the Colleges of the Orange Free State and of the Transvaal ; and I am sure that many of us felt, as he spoke, how great must be the difficulties before our brothers, at this time, in carrying on their Student Movement. I think that we would like to give a practical expression of our sympathy with them. As I have pointed out, the work is carried on in the whole of South Africa, in the Orange Free State, and in the Transvaal, as well as in Natal and Cape Colony ; and therefore I need hardly say that any action we might take, could not possibly have any political signification. I would suggest that we might all unitedly rise, in silence, to express our heartfelt sympathy with our brothers who are, at this time, seeking to extend the work of Christ in the Colleges of South Africa."

All in the meeting rose from their seats in token of assent to the Chairman's proposition.

" At the last meeting of the Executive Committee of our Movement we thought of this matter, and we felt that there were great difficulties lying before our brothers there ; that their work in the years to come would be very hard ; that it would be difficult for them to get support for their work, and I have the authority of the Committee for saying now that, of any money we may receive to-night, we shall offer to that Movement the first £150. You have heard what is needed, I am now going to ask the stewards, who are stationed at different parts of this Hall, to distribute to each one of you a slip upon which you may fill in your name and any sum that you may feel led to give to this work."

After a few moments had been spent in prayer, the slips were filled in by those present, and having been collected by the stewards were handed up to the platform. It soon became apparent that a large sum of money had been promised.* At the invitation of the Chairman the audience rose and joined in singing the Doxology.

* It was subsequently found that £900 had been promised for the year 1900, and £600 for 1901.

The Evangelisation of the World in this Generation.

THE LORD BISHOP OF NEWCASTLE.

When I think of the possibilities of this Conference, I can only express my gratitude that I am able to take even the slightest part in it; for I am perfectly certain that anyone who, as an organiser or speaker, has helped to contribute in any degree to the bringing together of those whom I see before me to-night, must simply thank God for the result. I have to speak to you upon your Watchword, and I shall take but a very short time indeed in vindicating it.

Meaning of
Watchword.

For myself, I think that it did require, and that it has received, an adequate explanation. There is possibly some ambiguity in the word evangelisation; because, while undoubtedly the word primarily means to bring the gospel or the good tidings to the world, it is often used in the sense which implies not merely the preaching but the acceptance of those glad tidings. And it is I fancy because of a misconception, because some have supposed that the Watchword implies a limited time in which God, the Holy Ghost, is to do His work of conversion, that there has not been at first the readiness, which many members of your Union desired, to accept a Watchword which I venture to say has been now completely vindicated, and which I hope you will treasure and not let go. It seems to me that you are perfectly justified in having a Watchword which challenges thought. If you had a Watchword which simply repeated a verse of Holy Scripture, I am afraid, that just as many familiar phrases are read and not realised, in like manner this Watchword might be passed over and not realised, too. I take it, therefore, that there is no necessity for me to say that "the evangelisation of the world in this generation" does not mean to assign any limit of time to God. I need not say that this Watchword does not mean that you think it will be satisfied by a mere word-painting as to the work of our Lord and Saviour Jesus Christ; as though the mere bringing of a

certain number of people per annum within the reach of the good tidings concerning Jesus Christ, were enough of itself; and as though it were not necessary, by every means in our power—by the preaching under every kind of difficulty, by the written word, by the patient training of the young, by care for the body in medical missions, by industrial missions, by showing what the word ought to be when it is incarnate in flesh and blood, by all other means and methods which have been approved after experience of missionaries—as though, I say, it were not necessary by all these means to proclaim the everlasting Gospel of Jesus Christ. Nor, again, need I stay to prove that, while it is not superficial, it is not revolutionary. You belong to various existing organisations. Various societies, with already long and honourable records will hereafter receive a large number of you as missionary men and missionary women. You come together to form no new undenominational body. Rather, your work is an inter-denominational work representing the desire to help on the various organisations of the various bodies in the Church of Christ. And by “the evangelisation of the world” you mean not, I say, to revolutionise what has been done, but rather to give every possible support in your power to all true organisations for the spread of the Gospel of our Lord Jesus Christ.

What I propose to do, this evening, is rather, if I may, to attempt a Scriptural study. I want to try and bring before you a very well-known passage, and to suggest to you that your Watchword does seem to me to be a real attempt to apply to the century in which we live the principles which underlie those well-known words. I want to take you to our blessed Lord's first interview, after His resurrection, with His nascent Church. The fifth of the recorded interviews of that first Easter Day was our Lord's appearance, not merely to apostles, but, as St. Luke tells us, to apostles and those who were gathered with them; doubtless implying therein the holy women and those of the inner circle who already had received the faith of Jesus Christ. In other words, it was to the nucleus of the future Church that our Lord appeared. His words which He uttered, were not uttered merely to ordained men; they were not uttered simply to the leaders of the Church, but they were uttered

**A Scripture
study—Luke
xxiv. 44-48.**

to the Church as a body. These words are uttered, my brothers and sisters, to us at the present day; and it is because I believe in their marvellous importance, that I want, if I can, to help you to realise something of their meaning to-night. Our Lord, then, appears to this nascent Church; and He first of all, with the marvellous self-assertion which were impossible, I venture to say, if He were not Divine, declares that He Himself is the central figure of the whole of the Old Testament Scriptures with which they were familiar. He tells them that the Law and the Prophets and the Psalms alike spoke of Himself. And then He tells them clearly that it was necessary that the Christ should suffer, implying plainly that He was the Christ, that He, the Messiah, the Anointed One, must needs suffer and must needs rise again from the dead, and that repentance and remission of sins should be preached, in His Name, among all nations, beginning at Jerusalem. I have heard, sometimes, doubts expressed as to what the Old Testament means. I have heard, sometimes, a criticism which would make one suppose that the Old and New Testaments were not one coherent whole; but I never read such a summary of the Old Testament as this. Here is the risen Lord saying emphatically that, of the whole of that Old Testament, He is the central figure; saying emphatically that there are four things which are the foundation on which His Church is to be built. These four things are: first, that the Christ must suffer; secondly, that the Christ must rise; thirdly, that there must be a preaching of repentance; and, fourthly, that there must be a preaching also of the remission of sins, in the name of this Crucified and this Risen Lord. Here is your summary of what the Old Testament means. Your preaching of the Gospel throughout the world must, in measure, conform with this summary. We who have to evangelise all nations, have to make all nations realise that there is a basis on which all our superstructure has to be built; and that basis is the true doctrine of Christ's suffering and of Christ's rising again from the grave.

Evangelisation of the world implies:
(1) Christ's suffering.

Suffering, my friends! Have you thought of all that that means—suffering upon the Cross? Have you realised how our Lord, as He hung upon the Cross, was the anti-type of every true sacrifice offered before? I say every true sacrifice, because I am sometimes afraid that there is a limitation in

our conception of the word "sacrifice." A great deal of modern controversy would have been saved if people had realised what the word "sacrifice" means; if they had realised, for instance, that there were Jewish sacrifices that were propitiatory, sin-offerings and trespass-offerings offered in connection with sin; and that there were other offerings—such as, notably, the burnt-offering, and the peace-offering, which had no connection with sin whatever, and were in no sense intended to be propitiatory, but were called "offerings of a sweet savour." When you think of those offerings of a sweet savour, of those two kinds that I have stated, you remember that the burnt-offering was one in which the whole victim was consumed, implying therein that God received the whole of it, and symbolising thereby the consecration of the entire body, soul, and spirit to God. When you think of the peace offering (another "offering of a sweet savour") there you have a further thought: you have an offering offered, but you have that offering afterwards consumed—a part of it burnt upon the altar, symbolising what God had taken as His share; a part of it consumed by the priest who offered; and a part of it consumed by the offerer, who came and brought the offering for the priest to offer, all partaking together, God, the priest, and the offerer—and implying therein the necessity of communion between God and man for all time. And when I think of our Lord suffering, I think of His being the anti-type of sacrifice, in every possible sense. There is our Lord hanging as a propitiation—the one complete and only propitiation for the sins of the whole world. Then I think of our Lord suffering, the culmination of a life of sacrifice, the whole life being the burnt offering, only culminating in the Cross of Calvary. I think of the marvellous example that He was of the sacrifice of all Christians, to all time. And when I think of our Lord being the anti-type of the peace-offering, then I see how He hung there and how He died there, that He might after death be the perpetual food and sustenance of all His people who believe in Him.

Then, remember, the second pillar, as it were, was the pillar of our Lord's resurrection; for on this foundation must the superstructure be based. You cannot read the Acts of the Apostles and the Epistles without noticing the marvellous emphasis which is laid upon the doctrine of our Lord rising

(2) Christ's resurrection.

from the grave. It is the resurrection which casts all its light upon the Cross of Calvary; and it is because our Lord has risen from the grave that we know the victory of Calvary was complete; that we know that our Lord did die as a propitiation for all the sins of all the world; that we know this burnt-offering was an absolutely completed and accepted sacrifice; and that we know our Lord died that He might be, as a living Saviour, the perpetual food of all His people. Here then, I say, is the basis upon which all has to be built; here is the Evangel on the foundation of which the superstructure must be raised. What is the superstructure? It is a preaching of repentance and of the remission of sins.

**a) Preaching
of repentance
and remission
of sins in
Christ's
Name.**

Now I cannot really speak of those two things in an absolutely separate manner, although they are two separate thoughts. Repentance means a change of heart, and a turning right round to God. Repentance is an act on man's part, if you will, and yet it is the gift of God. Remission of sins is a Divine act; and yet in remission of sins and repentance the one implies the other. The remission of sins is really in one true sense based upon the repentance; or rather I should say, is the spiritual and moral soil in which repentance, the plant of forgiveness, alone can grow. Forgiveness is the act of God, but, according to the moral laws which God has laid down, the forgiveness of sins is an absolute impossibility unless there be a genuine turning of the heart to God. Forgiving love, as the parable of the Prodigal Son has taught us, is the motive of true penitence, and penitence is life-long, but forgiving love can find no outlet if it is barred by an impenitent heart. Remission of sins implies repentance, and repentance implies remission of sins.

**This involves
an organisa-
tion—Christ's
Church.**

Now, when our Lord Jesus Christ says that there was to be the proclamation to all nations of this doctrine of repentance, and of the remission of sins in the Name of Jesus Christ, in the Name, that is, of the Crucified and Risen Lord, when He says this, we know perfectly well that He implies an organisation for the preaching of His Gospel. It would be absolutely impossible for this Gospel to be proclaimed, according to all the laws of God, unless there were some to proclaim it. Therefore, when He speaks of the preaching among all the nations of the world, beginning at Jerusalem, He is implying the existence of His future Church. Remember,

my friends, I pray you, here is just that Evangel which our Lord proclaimed, and which He told His Church to preach. Here is an Evangel based upon the death of our Lord, and the Resurrection of our Lord; and, in the Name of this Crucified and this Risen Lord, all nations, with priority to the Jews only in matter of time—all nations were to have an absolute right of knowing the good tidings that Christ had come, that Christ had died, and that Christ had risen again; and that, in the name of this Saviour there was offered to every single child of man, real forgiveness of sins—to him who would accept this salvation and who, accepting it, really repented of his sin, and thus had met the spiritual and moral conditions which alone admit of the forgiveness of sins being effectual to any soul at all. It does seem to me that, if this be, as I believe it to be, the statement, the summary of our blessed Lord's teaching on the very first evening of His resurrection—then, when I read, in your Watchword, of the "Evangelisation of the World," that seems to me precisely what the evangelisation of the world means. It means to say that we conceive it to be the duty of every single Christian man who has realised what it is to have a Saviour Incarnate, a Saviour Crucified, a Saviour Risen again, to make it known to others that He has come down from Heaven to earth, that He has died, that He has risen again, that, in His name, forgiveness of sins is offered freely to every penitent soul.

But, then, your Watchword speaks of the evangelisation of the world "in this generation." Have you noticed what our Lord went on to say to this early Church, as I may call it, to whom He was speaking on this occasion? He was not contented to say simply "Thus it behoved Christ to suffer, that He should rise again the third day, and that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." He looked to that little body and then He added the conclusion; He said, "Ye are witnesses of these things." It seems to me that the Church of Christ has again and again forgotten those words. Those words were not addressed to Apostles only; those words were not even addressed only to the Apostles and to those gathered together with them on that great occasion; those words were addressed to every branch of the Church of Christ for all time. "Ye are witnesses of these things." He is saying it to you,

"Ye are witnesses of these things" illustrated by the Watchword.

my friends, "Ye are witnesses of these things;" and it is the very meaning of your Watchword, I take it. We, of this generation, who are "witnesses of these things," we are bound to make this witness known; we cannot keep it to ourselves. And so it seems to me that your Watchword means that you take to heart the fact that the Apostles, in their day, and Christian people ever since were intended to be witnesses of these great things; that we were intended, everyone of us, to realise practically what this Gospel of Jesus Christ means; that a man cannot keep it to himself; that when once he is persuaded of its truth, he is bound to pass on the treasure to those, far and near, whom he may, in any way, be able to reach.

**Mission work
in its bearing
on Christian
evidences.**

May I say this in conclusion. Do you know that you are able to contribute most wonderfully to the evidences of the Christian faith by the work which you are doing now? Have you thought of those words spoken by our Lord Jesus Christ only a few days before He died. "I, if I be lifted up from the earth, will draw all men unto Me." Have you thought that here was a Man absolutely discredited, as the Pharisees thought, a Man Who was just about to be betrayed by one of His apostles and denied by another, and Whom the others were soon to forsake and to flee, have you thought that this Man in the moment of His apparent discredit could dare to predict a motive and a method and a result which, after all this, would increasingly prove to be true in the drawing of all men unto Him? The motive was to be a motive of love. There have been in other systems of religion, other motives, pre-eminently, let me say, self-interest and fear. These have mingled in Hinduism, in Mohammedanism and in Buddhism. Another motive—duty, appears in the Republic of Plato; and yet Plato was bound to finish his great book with a note of despair, because he realised that he was addressing only the intellectual few. But our Lord Jesus Christ, by hanging on the Cross of Calvary, appealed not merely to the intellect but to the heart of humanity, and He could say, "I, if I be lifted up from the earth, will draw all men unto Me." Self-interest and fear, indeed, were not to be without their importance; but the great motive of Christianity was to be the motive of love. The method was a method of sacrifice, a sacrifice followed by another life and a new life; and on the

sacrifice and the life was to be founded this Evangel, this good tidings of repentance and remission of sins, in the name of the crucified and risen Lord. The method—death and the life through death, “If I be lifted up from the earth”—has been proved to be marvellously effective. The motive, love, “I will draw,” has been proved to be marvellously attractive. All that is now needed to make the evidence complete is to make the attraction universal. “I will draw *all* men unto Me,” and that is the very aim and object of your Watchword on which I have addressed you to-night.

I put it to you, my friends, do not we who realise what Christianity means, do we not ourselves feel that we are constrained by this motive? Do not we understand that it is the method which has supplied the motive, and which draws us and appeals to us as nothing else ever can? What is lacking in the Christian evidence is this:—“Draw all men unto Me,”—that is the one link that is missing now. The more you and I make it to be not missing, the more you and I make it to be true, the more, I say, are we adding to the greatest of all Christian evidences. And depend upon it, the real evidence of Christianity is not argument, but it is the life, the life not merely of a man, but the life of a society. And where the life of a society is a life in which Christ draws like a magnet every soul and member of the society, and in which Christ is not merely drawing them to Himself, but in which He is drawing all men to Himself more and more, then you have an evidence, the like of which the world has never yet seen. For it will be thus that the kingdoms of this world shall at last become the Kingdoms of our Lord and of His Christ.

I speak to you, my friends, close to a Festival which I believe not only the Church of England, but all Christian men hold dear. It is called the Festival of the Epiphany, and we keep it to-morrow. We, who realise that by the leading of a star God manifested His Blessed Son to the Gentiles, we are confident that if only we are striving thus to manifest that Blessed Son so far as we can more and more throughout the nations of the world, we are confident that by the mercy of God, we shall have the fruition of His glorious God-head in the Kingdom which is yet to come.

The Need of Thinkers for the Mission Field.

The Need of Advance in Missionary Education.

"In order to preach the Gospel we must know the mind of the listener, his habits of thinking and modes of feeling, and thus discover the way in which Christ Jesus should be presented so as to inspire his confidence and win his love."

"The light which comes from fuller knowledge of the advance of the Kingdom of God illumines every other department of knowledge relating to mankind and gives to every life-task a truer adjustment.

**Erster Hall,
Saturday Morning, January 6th.**

The Need of Thinkers for the Mission Field.

BY THE REV. JOHN CLIFFORD, D.D.

The word "thinker" in the phrase describing the subject on which I have to speak, is obviously used in a technical sense, and is intended to suggest, as our Secretary tells me, "that men of the highest education, and men who are capable of thinking out the problems that face missionaries in dealing with the mental habits of the heathen, are needed."

**Meaning of
the word
"thinker."**

A Christian worker of incomparable power and usefulness has recently passed away from us. In the deepest sense he was a missionary of the Gospel of Christ. Professor George Adam Smith claims that he was "the greatest religious force of the century." Certainly he was a saint of fullest consecration, a preacher of marvellous power, an organiser of faultless skill, and successful beyond all his contemporaries in winning men to decision for God and service to the churches; and yet D. L. Moody has not, so far as I know, taken rank amongst the "thinkers."

**D. L. Moody
a saint, a
preacher, an
organiser.**

That he did think, think deeply, strenuously and fruitfully, is patent to everybody. His mind was preternaturally alert. He saw everything that belonged to the problems he set himself to solve. No item escaped him. No obstacle mastered him. Finer strategy was never displayed by a general than by Moody in planning his work. Indeed, thinking was rarely, if ever, more thorough, more logical, more conclusive or more practical. Still, his burly figure, fine physique, active mind, and robust soul do not rise before us when we seek for a "thinker."

But there was another man sent from God, also a missionary; who gave himself with intelligent passion to the work Moody initiated; who shared, again and again, his evangelistic toil; a man who has won for himself a wide reputation for his keen, critical and scientific mind, his careful classification and accurate interpretation of facts, and for his successful mediation of the truths of the Gospel to thousands

**Henry
Drummond
a thinker.**

of men beset with intellectual difficulties, and bewildered by sceptical doubts. Nobody hesitates to assign to Professor Henry Drummond the title of "thinker."

Here, then, are two men ; both typical evangelists, both missionaries, both owing their efficiency as preachers of the Gospel, in a very large degree to their clear, strong, and sustained thinking ; and yet one is called a "thinker" and the other is not.

Why ? Where is the difference ? What qualities had Drummond that Moody had not ?

Difference
between
Moody and
Drummond.

Moody's thinking pressed immediately and directly on the will ; Drummond's on the will, through the intellect. Moody, knowing little or nothing of the troubles of the brain himself, brushed them aside with a stroke, as though they were irrelevant, and bore down, with the impact of a conqueror, on the resisting man, to compel him to surrender to God on the spot and at the moment. Drummond saw that such surrender was not possible to some men until their intellectual difficulties had been courageously faced and patiently handled ; and, therefore, he dedicated himself to the studies necessary for such a task. To Moody every man was like the Philippian gaoler saying, "What must I do to be saved ?" Drummond saw that "Thomas was not with the disciples" at the prayer meeting, and heard Philip putting his questions concerning the Father, and he said, "Come now, let us reason together ; these obstacles are not what they seem ; and are not due to Christianity at all ; some of them are due to heredity, others to the world's stock of wrong ideas, others to the collision of science, not with the teachings of the Bible, but with the inadequate and false interpretations of the contents of that Book ; and others, again, to bad philosophies of life."

Both saw the Gospel in its relation to personal experience ; but their experiences differed. Hence Moody summed up the message of Christianity in the words, "Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Drummond rejoiced in that brief summary of Christian facts ; but he found ampler room and richer inspiration for service in the declaration of Jesus, "I came that they may have life, and may have it abundantly." As he himself says, "He

took account of the whole nature of man, of sin and guilt, of the future and the past, and recognised the facts and forces of Christianity as alone adequate to deal with them"; but he also saw in those facts and forces the necessary energies, not only for the salvation of the individual, but for the regeneration and reconstruction of the social order.

Moreover, it is the mark of the "thinker," that he cannot rest until he gets his foot on a universal principle. That is solid rock, and he must find it. He can only interpret the fleeting fact in the light of a general law. His goal is unity. He must philosophise. And Christianity is a philosophy. It is not only a message of redemption from sin, a consolation in sorrow, but it also supplies the key to the interpretation of life and duty, of man and men, of the universe and God. Into that realm of thought Moody was only a very occasional visitor; Drummond dwelt in it as in his home, and breathed its atmosphere as though it were his native air.

Now, the first duty of the churches is to discover, equip, and commission their Moodys for the mission field, but the second is not less obligatory or necessary, to keep up the succession of Drummonds. Peter has the keys and opens the doors of the kingdom for the Jews on the day of Pentecost, and, a little later, for Cornelius of Cesaræa, but it is Paul the "thinker" who carries at his girdle the keys by which Christianity itself is enabled to escape from the Judaic prison of a cramped and cramping particularism in which Peter would have left it, into the glorious universalities of the letters to the Galatians and Romans, Ephesians and Colossians. Paul cannot be dispensed with. He must come! He may disturb those in authority at Jerusalem, but let him come. The world will gain by it. The interpretation of Christianity will gain. The Churches and the kingdom of God will gain. Indeed he will come, whether those who "seem to be somewhat" are, or are not willing; and if they attempt to fetter him in his broad and philosophical interpretations and applications of the Gospel you will hear him say of his encounter with them, "To whom I gave place by subjection, no, not for an hour. That the truth of the Gospel might remain with you."

We feel acutely that "thinkers" are urgently called for just now, and that every missionary must seek the highest

**Both Moodys
and
Drummonds
needed for the
mission field.**

**The present
need of
"thinkers."**

education, and prepare himself to understand the mental habits and mental stock of the people whose salvation he seeks. We have arrived at a moment in the development of the missionary work of the churches when we need more men who will do what Bacon and his successors have done for the study and interpretation and use of Nature; what Alessandro Volta did, exactly one hundred years ago, for the electric current, and what Faraday and his colleagues have achieved for electrical science since. We need men whose distinctive contribution to the evangelisation of the world will not be merely that of the herald of the good tidings of the Cross, primary though that be; nor even that of translators of the Scriptures, indispensable as it is; nor that of philanthropic ministry to the orphan and the neglected, without which Christian work misses its best evidence; nor that of carpenter and builder; nor that of a physician to the body; but that of a saint; an entirely consecrated man, who is at once a student, a scholar, a philosopher, and a statesman.

We need students—men who will work upon the facts of religion as Richard Owen amongst fossils and Sir Joseph Hooker on plants; scientific students, exact, severe, painstaking, hating inaccuracy as they hate a lie, and devoted to truth as to God; rigid in their scrutiny and flawless in their reasoning, never passing a single datum however repulsive, nor accepting an illusion however full of charm; eliminating the possibility of error by the repetition of experiments and the accumulation of observations, and so furnishing the churches and their workers with that knowledge of the realities of life without which energy is wasted, mistakes are made, and work is marred.

**Of scholars
who know the
history of
religions.**

The thinker is primarily an observer. To-day he must be scientific or he is of no use; and to be scientific he must begin with the observation of what is, and of all that is, in religion. Sitting in the study spinning theories may be exhilarating, but it is not scientific. We want facts—facts in the lives of the founders of religions, Confucius and Zoroaster, Buddha and Mahomet; facts in the literature of religion, the sacred texts of the Sanscrit, the "Conversations" of Confucius and the Koran of Mahomet; and the authoritative commentaries of their most distinguished disciples—*i.e.*, we must

have scholars, men who know the natural history of religion, of Confucianism and Parseeism, Buddhism, and Islamism, as Huxley knew the biology of the horse or Tyndall the laws of light.

But he must not be merely a scholar, stored with the lore of the sacred literature of religions; he must be, in Emerson's phrase, a "scholar thinking," not a bookworm, not an emendator nor a bibliomaniac; not a "worker subdued by his own instruments," but a student of religion as it appears in the lives of the people, in their curious customs, in their acts of worship, their moods of mind, ways of thinking, and above all, in their individual and social conduct. The interval between the religion of the book and the religion of the life is often ghastly. The sayings of the sages are luminous and inspiring; the emptiness and sorrow and misery of the people are unutterably pathetic. He who has mastered the sacred books of the Chinese knows that the ethic is lofty in standard, pure in tone, and unimpeachable in its truth; but when he puts into the crucible the concrete Confucianism of the Chinese of to-day he finds that it is a spent force, and has no vitality. It is conservative, that is, it is inert, dead, and therefore it must go, displaced by the throbbing, aggressive vitality of the Gospel of Christ.*

Nor is this all; not, certainly, if we take as our pattern the great missionary of the ages—the Apostle Paul; for he

Of practical students of religion.

Of scholars capable of tracing out the affinities of the religion of Christ and other religions.

* "The student of religions who has tried to compare those of India with those of other peoples and places soon finds that religions wear a very different aspect when seen on their own soil and under their own sun from what they have when studied in a library, as ancient or alien systems, through the literatures they have created, or in books written to describe their growth or decay." . . . "The literary side of the religion suffered an eclipse, or, rather, was set in a context which seemed to demand a revised interpretation, when viewed through its actual forms or in the concrete and complex system it had created for the collective life. In the face of the religion regarded as worship and custom, and the attitude to it of the higher Hindu thought, I had many a hard struggle with myself, criticised myself for lack of insight, for intolerance, for failure in judicial faculty, for indulging inherited instincts and interests, for applying standards to another race and religion which I dared not apply to my own; but, do what I would, I could not escape from the dominion, or, rather, the tyranny, of these first vivid impressions." ("Race and Religion in India." By A. M. Fairbairn, D.D. *Contemporary Review*, Vol. 76, pp. 155-56.)

was not only an eager student of the whole of God's revelation, and a scholar trained in the schools of Tarsus and Jerusalem, but also a philosopher—a man who penetrated to the secrets of thought and life, sought out the underlying unities of the religion of Christ he had accepted, and the Mosaism into which he was born; and so discovered the ideas by which he could not only aid the Jew in his transfer of allegiance from Moses to Christ, and the Greek in realising by the Cross the power of God and the wisdom of God, but the bringing of Jew and Greek, bond and free, men and women, into one great and ordered social unity in Christ. The unities of life are deep though obscured, and real though difficult of interpretation. The affinities of religions are facts. The soul of man is the soul of man all the world over, and everywhere it is restless, save as it rests in God or in some ideal or other substitute for Him. Ideas are our real world, and they rule us as with a rod of iron. Wherever we go they go, and they hold us in their thrall. Hence the Eastern mind is closed to the Western, and the Western is not, except in the rarest cases, and after long study penetrated by the Eastern.* It is the work of the missionary to dig down to the fundamentally human, to the unquestionably Divine, through all the superimposed strata of historical religious customs, superstitions, corruptions, social practices, and politics. We need and must have more men to do this for us, to save us from being misled by appearances, and from applying false standards of judgment; to abate antagonisms, economise resources, feed patience, and facilitate progress by enabling us to see facts as they really are.

The missionary should be gifted with constructive ability.

A fourth function grows out of these three. The missionary who is a scholar, a student, and a philosopher, should also be a master builder, gifted with constructive ability, capable of solving the problems of social life and development that rise up in the missionary field, a master of missionary strategy, skilled in "understanding of the times" at home and abroad, and able to tell Israel what to do, so as to secure in the most abiding way, not only the evangelisation, but the regeneration of mankind.

"Who is sufficient for these things?"

Oh! how the cry arises within us as we face such needs. "Who? Who is sufficient for these things?" What

* cf. Dr. Fairbairn, *ibid.*, pp. 154 *et seq.*

immense sympathy with men is needed ; what real love for them and for Christ who has redeemed them ; what tender pity ; what enthusiasm for the souls of men ; what pains-taking endeavours to know them through and through ! Oh, who is sufficient ? Our very dismay urges us to respond, "Pray ye therefore the Lord of the harvest that He will thrust forth such labourers into His harvest."

For the fields are white and ready to harvest, but we feel we do not know how to reap. We know we are not qualified for our work as we need to be. We realise the enormous gravity of the task of attempting the "world's evangelisation in our own generation," or in a dozen generations. For we see that when we are told to "preach the Gospel to every creature," that does not mean we are only to proclaim its contents, to get its terms uttered in the hearing of men, but so to preach it as to get it accepted, or at least so present it to men in its actual substance, as that the responsibility of rejecting it, or of misunderstanding it, shall rest entirely on those who listen, and not in the slightest degree upon those who preach.

Erskine said the working-men of his day had not had the message of Christ presented to them, "except in an immoral form," and therefore were not chargeable with rejecting it. However that may have been, the Christian Churches to-day are keenly awake to two facts—(1) that in order to preach the Gospel we must know it, in its intrinsic significance, and in its variety and fulness, so as to be able to place its wealth over against the specific needs of the souls of men ; and (2) that we must know, as far as we can, the mind of the listener ; his ideas of God and religion, of sin and duty ; his habits of thinking, and moods of feeling ; the investing religious atmosphere in the home and State, and thus discover the way in which Christ Jesus should be presented so as to inspire his confidence and win his love.

Two unveilings are taking place just now : one is of the measureless wealth of the Gospel of Jesus, and the other is of the wonder, variety, complexity, mystery, and misery of the world of man ; of the multitude of races, so different in blood, in capitalised ideas, in inheritance, in moulds of thought, in industrial effort, in political achievement, and in social order ; and of the terrific grip of the religions we are seeking

We must know the Gospel in its fulness, and we must know the mind of the listener.

The vastness of the work to be done, but the measureless wealth of the Gospel of Jesus.

to displace by the Christianity of Christ. The veil has been lifted. We see man in his multitudinousness as we have never seen him before. Our missions have opened our eyes and forced upon us the wide range and the unexpected difficulty of the task. We see the radical differences of condition in the mission fields, and the amazing variety of the work required. Our classification of the world into "heathen" and "Christian" no longer contents us. We cannot lump together Buddhists and Hindus, Taoists and Brahmins, Congolese and Maoris as though they were all to be treated alike, and the man who was fitted for Bechuanaland was equally suitable for Shantung. There are innumerable kinds of heathen, and though all need and must have the Gospel of Christ; yet each tribe has its peculiarity; its special inheritance of religious custom, and its special difficulty in separating itself from the existing religion and accepting the message of Christ. It is, as Drummond says, "just as absurd for a man to choose in general terms 'the foreign field' and go abroad to rescue heathen, as for a planter to go anywhere abroad in the hope of sowing general seed and producing general coffee. The planter soon finds out that there are many soils in the world, some suited to one crop and some to another; that seed must be put in for each particular crop in one way and not in another; that he requires particular implements in each case and not any implements, and that the time between sowing and reaping, and even between sowing and sprouting, is an always appreciable and very varying interval. The mission field has like [distinctions. Some crops it is mere waste of time to try to plant in one place; the specialist's business is to find out what will grow there. Some crops will not and cannot come up in one year, or in ten years, or even in fifty years; it is the specialist's business to study scientifically the possibilities of growth, the limitations of growth, the impossibilities of growth."*

We are surprised—*e.g.*, to be told that the Hindu thinks the one thing the Englishman lacks is religion. He confesses that he is a ruler, a magistrate, a soldier, a statesman, but a religious man he certainly is not. So totally opposed are our

* *Expositor*, Fifth Series. Vol. IX. "The Problem of Foreign Missions," by Henry Drummond, pp. 17, 18.

conceptions and theirs of what religion is.* But that is the fact, and it is extremely helpful to know it; it supplies us with a measure of what we have to do in evangelising the polyglot, metaphysical and contradictory tribes of Hindustan. Half a century ago, the missionaries' work was not understood. The impenetrability of Hindu and Chinese men and women to Western thought was not realised. The hoary religions of the wonderful East had not been interpreted. The science of comparative religions was hardly born, and it is to be feared that Christian missionaries were, sometimes, inspired by a blinding contempt for the faiths they sought to supplant. The Jesuit, Le Jeune, described the Indians amongst whom he lived, as "Unhappy infidels who spent their lives in smoke, and their eternity in flames." "Which will you choose," asked another missionary of a dying woman, "Heaven or hell"? And the mother promptly answered, "Hell; if, as you say, my children are there."

The Churches understand the mind and heart of the Eastern nations better now.

That is of the past. To-day the Churches understand their work better. We know more, not merely of the geography and commerce, of the climate and customs of the myriads of the East, but of their mind and heart, their yearnings and aspirations, of the roots and fruits of their religious practices and customs, and therefore we look forward with deepening interest to the arrival of God's gift of men, called and equipped and drilled by His spirit to utter the Gospel, not only in its fulness and sweetness, but also with such faultless aptitude that it shall have free course, and be glorified in the Christianisation of all the people, and all the nations of the earth.

The "White Man's Burden" in Africa.

Of the special and immediate aids the Churches need from these thinkers in the mission field, I may mention two or three. Take Africa. However it may be with politicians and merchants, the Churches say, we go to Africa not for our own sake, but for the sake of the people, and of all the people. The "White Man's Burden" is to save his brethren, black and white alike; and what a gigantic task it is! To weld together these increasing and conflicting tribes with the Dutch and English, in one just, free, and mutually helpful brotherhood, to bring seven or eight millions of blacks out of

* *Contemporary Review*, Vol. 76, p. 155.

Expansion of
the Empire
without
evangelisa-
tion is vanity
and death.

Where possi-
ble the stones
of the old re-
ligions should
be used as the
foundations on
which to stand
in winning
disciples.

their tribal antagonisms, to lift them to the level of the white races in thought and ideal, to fuse all of them together so as to make them a redeemed people, and good and useful citizens of the great Empire. That is what has to be done, and that is what the churches must do for the sake of the African people. Expansion of Empire is vanity and death without the evangelisation of the Empire. Who, then, of you is ready to follow in the train of Moffat and Livingstone, Mackay and Hannington, and give his whole redeemed being to this difficult task?

Döllinger says, "No founder of a religion has ever encountered a people or society who in naïve simplicity would allow themselves to be moved by his preaching if it contained an entirely new and strange revelation. Nobody, indeed, has ever undertaken simply to set aside or eradicate the received religion, and to substitute a totally new one in its place." But what an amalgam of religions is presented to the missionary in China! We talk of Confucianism as if it were the only road marked on "the map of life" for a Chinaman. But there was a Confucianism before Confucius. Taoism was there, and Buddhism entered six hundred years after the birth of Confucius. And these three faiths, though discordant at many points, have been blended together; and temples are found all over the Empire in which the founders of the three religions stand side by side. If Döllinger is right, and history asserts the truth of his doctrine, then our "thinkers" must find out the stones in the old religions, which may be used as the foundations on which to stand in winning disciples to Christ, just as the writer of the letter to the Hebrews seizes upon the abiding principles of the Old Testament and shows how they are set to a nobler work in Christianity, in order to fortify the faith of the converts to Christianity in their allegiance to Christ. Who, then, will follow in the train of Morison and Legge, Burns and Timothy Richard, in the effort to discover the points of contact between the three religions of China and Christianity; in showing precisely what Christianity does and does not reject, what corrections and qualifications it introduces, and what is the character and content of the addition it makes, and so facilitate the transition from the inherited faith to the clearer and fuller teaching of Christ?

But it is impossible to enumerate the subjects in the mission field calling for the immediate service of thinking men; such as (1) the best treatment of the rapid changes of thought and method in Japan; (2) the effect of the recent introduction of the Theosophy of the United States and England into the dead body of religion in India and Ceylon, rousing Buddhism to a momentary power, and clothing it with a fleeting authority; (3) the demonstration from a century crowded with experiments conducted in the laboratory of missions, of the true, the most economical and effective methods of work in such different fields as amongst the Maoris of New Zealand, the Agnostics of Calcutta, the Mahatmas of Thibet, and the Indians of North America; (4) the proof from "fruits" as to what doctrines are harmful and what helpful to individual manhood, the creation of a new social order and the advance of the Kingdom of God; and (5) the preparation of a convincing argument for the measureless superiority of Christianity by accumulating and arranging the evidences which show that it omits no good quality in any religion, is free from the errors and defects of each religion, and has in its Founder qualities and forces which no other religion possesses, and which all other religions together do not equal.

A few of the subjects in the mission field which call for thinking men.

I read a day or two ago that the "greatest need of our missionary societies is men, fully qualified men. When would-be missionaries seek appointment to the foreign field, it is discovered in many instances that there is some reason for not commissioning them, either because of lack of full preparation or of fitness in other ways." Is that true? Do the men of highest education hold back? Is not Christ winning the thinkers? I know the campaign for money cannot be dropped; but the most urgent campaign is for men, Christian men; out and out Christian men; men like Moody, ready to say, they "will show the world what God can do with a wholly consecrated man"; men who, like Paul, have faith and patience enough to go to Arabia, and meditate on the revelations of God to their souls, and adjust them to all they knew before; men like Buddha, who spent six years of probationary studies into the mysteries of life, reading over and over the tear-stained book of poor men's souls; men who will not "muddle through" their work, but will find

The need for wholly consecrated men.

out the strategic points and occupy them, and so make the best and biggest of themselves for the God who has redeemed them by the sacrifice of His Son, and consecrated them to the service of the world by the gift of His Spirit. God Himself says, "Who will go for Me, and whom shall I send?"

"When the first Napoleon suddenly found himself among the quicksands of the Red Sea, he ordered his generals to ride out in so many opposite directions, and the first who arrived on firm ground to call on the rest to follow. This is what we may ask of all the various schemes and agencies—all the various inquiries after truth now in work in all the different branches and classes of Christendom—'Ride out amongst those quicksands! Ride out in the most opposite directions, and let him that first finds out solid ground call out to us! It may perchance be the very ground in the midst of their quaking morass where we shall be able to stand firm and move the world.'"

Mary Lyon said: "If you want most to serve your race, go where no one else will go, and do what no one else will do." Look for positions that will make the heaviest demands on your self-sacrifice, test the fibre of your sainthood most severely; and remember every inch of your journey that "God can accomplish wonders through a man if he will only get low enough to let Him use him."

The Need of Thinkers for the Mission Field.

THE REV. RICHARD GLOVER, D.D.

MR. CHAIRMAN AND MY DEAR FRIENDS,—I rejoice in this great Conference; and I am astonished that a subject so uninviting brings so many here this morning. I am not responsible for the choice of the subject. It sounds conceited; and its treatment may be depressing. Lay the blame on the brethren round me, and not on your humble servant. Still, I accept this subject and feel its great importance. We do not wish to suggest that we should go with excellency of speech or of wisdom. We feel the old

The need for
intellect as
well as—not
instead of—
love.

* Dean Stanley, in "Chips from a German Workshop." Max Müller. Vol. iv., p. 307.

Gospel is the power that we have to carry, and assume that nothing is more full of charm and more sure of victory than that Gospel, which declares that the centre of all things is a heart of love; that God never saw a sorrow that He did not share; that Calvary is the revelation of God; that the only throne of a God of love in a world of sorrow must be a Cross; that in Christ Jesus and His Cross all tribes will find what they want. We recognise that as the beginning and, also, we feel that if any man wishes to do good, he will have power to do good, even though he be not highly gifted. A fellow-townsmen of yours, Mr. Chairman, taught us that the perfect of the verb *to live* is *love*. That is true. And love is the omnipotent thing on the mission field. I say this at the outset, and when I speak of the need of thinkers, all I mean is to urge that there is need of men and women who will do their work in the most thorough way, and will bring their whole intellect into the work, as well as the passion of mercy and of pity.

We need thinkers even at home. But there is no such need for them here, as abroad; for here the intelligence of the audience makes up for the want of it in the preacher. You all know that. If I use technical terms that I only half-understand, the congregation at once will supply the other half, and get something out of me. A heathen congregation could not do that sort of thing. On the mission field we want the most thorough kind of culture of mind as well as of heart.

I. Now, Dr. Clifford has dealt, in his own magnificent way, with the general principles of this matter; let me deal with it a little more in detail. FIRST, I URGE THOROUGHNESS OF MENTAL PREPARATION, IN ORDER TO INCREASE OUR RESPECT FOR THOSE AMONG WHOM WE HAVE TO LABOUR. Sir Walter Scott would not let any teacher come down to the level of his pupils. He bade them look up: and that is the precept for preacher as well as teacher; for missionary as well as for preacher at home. Look up! We are short of proper respect for the intellect of our heathen fellow man. Mr. Stanley has told us how, in Africa, he met with people who reminded him of Mr. Disraeli, and with others who reminded him of other statesmen. Dr. Livingstone found men to whose manly intelligence he could look up. Some

Need of thoroughness of mental preparation (1) to increase our respect for our heathen fellow men.

of us have seen Khama. Even in Africa you will find, when you go there sympathetically, much that you can admire—Stories of the Uncle Remus sort; meditation; thought of God and of the future; movings of prayer. But when you come to the countries of the East, then you find intellect moving with strides often that we cannot here quite keep up with. We cannot make Englishmen into metaphysicians; it is not in our blood. We are so borne down with information and knowledge that the bump of thinking is gradually perishing through atrophy. I think that is the scientific way of stating it! But when people have no *books* to read they have time to think, beneath the stars. In India you will get metaphysics of the most exquisite and complete sort. Even in China you will get metaphysics to your heart's content, if your soul delights to deal in abstruse questions of ontology. We are insufficiently respectful to the intellect of our heathen fellow men. It is not quite as it ought to be that the greatest name in philosophy is still that of Plato, a heathen man. I do not speak as an expert, but, as far as I know, there is no philosophy that has tracked, with such subtlety and strength, the influence of action upon character—of the fugitive act upon the permanent character—and of the automatic influence of character upon destiny, as that of Gautama Buddha. Dr. Clifford has alluded to the Taoists. I am afraid that, in China, their work to-day is chiefly that of magic—which aims at settling a lucky day for a wedding, or a lucky place for a grave. But what does the word *Tau* mean, which gives the name to that great body? It means "The Way." What way? Ah, the invisible, but still the trackable way, that leads through the eternities, on which souls should travel; a highway of holiness, on which no ravenous beast comes up, which God within us reveals, and which God within us will give us grace to pursue, if we do but choose it. What an immensely interesting subject there is here! We have to respect these people. Thus, Sir, there is a great interest in many of the themes peculiar to heathen minds, and less familiar to our own. Most English people are, so to speak, Cockneys, whether born in London or not. I use the term as describing the mind that is ignorant of anything but what exists immediately round about it and is contemptuous of everything strange. When

they look upon the Hindu doctrine of the pre-existence and post-existence of souls, they smile with contempt. But Plato held it, and Wordsworth taught it in his "Intimations of Immortality," and Tennyson teaches it, I think, in his "Two Voices." Surely there is something of interest there. Many of you wonder that Plato should teach that man has three souls; and, perhaps, more of you have wondered that Robert Browning, in his "Death in the Desert," attributes that belief to the Apostle John. Is it not interesting that the same idea is universal in China to-day?

Now, what I want to say is this: while we have to take ourselves, as well as our wives, for better, for worse, and must not make ourselves less by murmuring melancholy at not being bigger; let us know and be all we can. Remember that man is man, everywhere. If anyone thinks that when he deals with a Chinaman there will be one fool engaged in the consultation, it won't be the Chinaman—it won't be the Chinaman, mark you. We ought to think better of our fellow men. If you want to know what a heathen is, any looking-glass and a little imagination will tell you. What *we* would be without the Gospel, *they* are, perhaps in sin—perhaps in aspiration or despair. Whatever we are, *with* the Gospel, they would be. So, I urge a thorough study of these people, first and foremost, in order that we may approach them with equity of respect, and may raise them up by the honour that we give them.

II. Then, I say, secondly, WE SHOULD STUDY THEM AS THOROUGHLY AS WE CAN BECAUSE WE CAN ONLY BE UNDERSTOOD BY THEM WHEN WE UNDERSTAND THEM. That is an axiom, Sir, though it is not in Euclid. But it has been forgotten, somehow or other, and has not been studied and felt as largely as it should be. What do my words do, on platform or in book? They *express* my meaning more or less accurately. But they do not always *convey* it. That depends on the shape of your skull and what is inside of it, on what sort of ideas you associate with my words, and whether these ideas agree with the ideas I associated with the words when I used them. I may speak of Faith, and say much about it, thinking of faith as the great Entrustment of the soul to God; but if you are thinking of faith as mere Credence, I shall be conveying error, when I think I am

(2) Need of understanding them, in order to be understood by them.

conveying truth. We must know the convolutions of a man's brain—what ideas our ideas will shake hands with when they get inside his mind—before we can be sure of conveying our meaning. For instance, when we speak of sin, we mean one thing; but a Chinaman means by it, most probably, something quite different. If you were to address a mixed congregation in China and were to say, "Let us love one another," you might be very much startled at the meaning that was put upon your words. One set of Buddhists—the sect of Amida Buddha—makes a great deal of *Faith*. But their use of the word is something very considerably different from our use of the word; and if you imagine that by using the term you will convey the true meaning of what you have expressed, you are in error. I heard once a most ghastly instance of this. A man in the north-west of India preached a sermon upon the baptism of fire. A devout Brahmin heard it and felt that it was true; that matter was inherently sinful, and that only fire would drive the sin out. He made his will, built a funeral pyre, lit it, and perished in the flames. That was his understanding of what the missionary had been preaching. In order to be understood, you have to understand. And therefore I urge that in the degree in which we are able to do it, we should set ourselves to understand the "movings" of men, the reason why they do this and that, and what makes them believe in this or that. When we get to understand their way of thinking, then we can insert into their minds and engraft upon their hearts the thoughts and feelings that move us.

(3) Because of the complexity of the problems to be faced.

Polygamy.

III. Then, thirdly, I URGE THAT WE SHOULD STUDY AS THOROUGHLY AS POSSIBLE THE HEATHEN MEN AND WOMEN THAT WE ARE TO ADDRESS, BECAUSE OF THE DIFFICULTY OF THE PRACTICAL PROBLEMS WHICH THE MISSIONARY HAS TO SOLVE. You enter into a state of society built upon an entirely different theory of life; and the Gospel that you take is an overturning thing in its effect. "I came not to bring peace, but a sword." And difficulty abounds at first. The most obvious instance of what I mean is the question of polygamy. In the mercy of God, wherever Christianity has come it has instituted monogamy. It has elevated woman and has made her queen in her own house by letting her reign alone. And in the mercy of God, Christian missions have never had any

difficulty in securing the same thing in the mission communities to which they have ministered. Whenever people have been converted, there has been acceptance of the fact that "one wife for one man" is the law of God. But if you convert a score of people who are each married to two or three wives, there is an embarrassing problem, which only the man of the cockney mind could settle at once. "Of course, these people," his verdict is, "ought to do as they would have to do in London." A man like Carey, who had to face this question, could not settle it off-hand quite so quickly. These extra wives are legally married, have legal rights, have a position of honour, dwell in the house as the mother of the children, and, without them, the children would lose parental care. To deny these women the position of a wife would be to condemn them to prostitution. On the other hand, if you recognise their wifeness, that seems to tolerate a lower theory of life and a lower standard of practice. It is not easy to settle a question of this kind. And it should impress upon your mind that in the mission field practical problems arise of the most difficult kind.

Take, again, such an instance as that of the worship of ancestors in China. "It is the best thing in China," say some, and rightly. For any life to be moored to the lives that have passed away, is to be calmed, and strengthened, and made wiser. This usage produces the great unity of the race; the unity of the families and of the tribes and of the empire. And there is something beautiful in the fact that no marriage relationship is entered into without the consent of the dead, nor is any step of an important kind taken without their endorsement. On the other hand, some say that this deference to the dead is the worst thing in China. It certainly is the greatest impediment to the acceptance of the Gospel. It may degenerate into saint-worship, and may keep the convert bound among the heathen. What are you to do with a question of that sort? One needs the Sword of the Spirit that can divide between the bones and the marrow, as St. Paul said—the keenest sort of division—to keep all that is good in it, and to forbid what is evil. It is not an easy thing. You say, "Forbid the worship of ancestors." When you say that, you forbid them to honour their parents. They have only one word, I am told, to express *Worship* and *Honour*;

Ancestral
worship.

and you cannot forbid the worship without forbidding the honour of parents, which is a very conspicuous and appreciated virtue.

The Sabbath.

The question of the Sabbath is a great one. It is an easy question here. Although, even here, people allow railway servants and domestic servants and omnibus servants to infringe somewhat the law. But in a Sabbathless land it is a very different thing. I suppose that, in the early centuries, St. Paul never could get a congregation except in the hours before the Sunday's work began or after it had finished. How to grow a Sabbath?—that is the question. Well, I have said enough to show that the difficult problems that come before a missionary are such that the most thorough study of the needs of the people and of the conditions of the people, and of the essentials of the Gospel, is desirable, on the part of every one who would be a missionary to the heathen.

(4) Thoroughness of mental preparation needed to use the temple-building material.

IV. Then, lastly, I want to accentuate a point put by Dr. Clifford. I would use, in a sentence, almost the same words that he has employed. WE WANT THOROUGHNESS IN UNDERSTANDING THE PEOPLE, IN ORDER TO USE THE TEMPLE-BUILDING MATERIAL THAT IS THERE ALREADY. Now, just let me dwell on this; for we are apt to forget that God has not turned His back on heathen souls. Abraham was a heathen—his fathers worshipping sun, moon, and stars; he had no Bible—but God's light came to him. Melchisedek was a heathen, and yet he became Priest of the Most High God. Job was probably a heathen. And the Wise Men from the East were all heathen—Zoroastrians—and yet they had God's guidance. We are apt to forget that there are other sheep that Christ has, that are not of our fold, whom He will bring with Him; that He hath not left Himself without a witness in any age or land; that His power and Godhead are revealed, that His will is written in every heart of man; and that often the heart is wistfully responsive, following and getting into Divine light. So far as I know, there is no race that has been visited by missionaries, in which the missionaries have not found souls like those "waiting for redemption in Jerusalem." The Moravians found them in South Africa; Saker, in West Africa. Our missionaries in India found them; Carey found them at the beginning of his work, and many have found them since

Seekers after God.

then. Timothy Richard, when he landed in China, was visited by a man under conviction of sin, who had come three hundred miles to ask "what he must do to be saved." There are everywhere some who are waiting for redemption; and they have thoughts in their minds that are worth fixing and completing and enlarging and using for the temple of God. This is specially so in some regions. I know more of China than of other fields. Thrice Christianity has rooted itself firmly in the land; thrice Christianity has been drowned out in blood. But each time the Christianity, apparently destroyed, was only driven underground, and has lain there ever since, producing secret sects of all sorts. For instance. The general thought of the Chinaman is, that only the Emperor of earth is at liberty to speak to the Emperor of heaven; and it is treason for you or for me to speak to anybody save, say, a policeman of the heavenly courts. But there are several sects of pure Theism; and Mr. Wherry, of Peking, told me that tens of thousands around that city never offer a prayer save to the Supreme God. Now, in that Theism, you have something to begin with, and to build into the temple. Amongst the strange mixtures of Buddhism and Christianity that took place in the middle ages in Central Asia, there have been bright survivals. In the sect of Amida Buddha, which exists in China, amongst other strange things you get a rite of communion with bread and wine. You will also get a phrase like this, "Where two are, there is a third." Again, you get a phrase that sets forth this doctrine, "Our righteousness is not the price that buys salvation, but the gratitude that we show for it." You get, amongst that particular sect of Buddhists an idea of the Trinity. The only name of the second person in their trinity is, as near as may be, "Book, *i.e.*, Logos or Revealer." You get ideas that God saves men by the sacrifice of Himself. Now, it is not my business to explain how these things have come about, but there they are. I think they have arisen largely from Nestorian influence and from the Catholic missions in the middle ages. But there they are, though mixed with other and doubtful doctrines and ideas. Whenever you carry to these people the Gospel this happens: They feel that you have brought a kindred message to them; that, somehow, you have in its completeness, that

The Amida
Buddha.

of which they have fragments. Our converts in the Baptist Missions in North China come very largely from these classes of seekers after God.

"All things to
all men that I
may gain
some."

Now, a man may go and ignore all such matters; he may speak to these people as if they had had no dealings with God, and had not thought at all of such things; and that man may be blessed. If he loves them he will be blessed. But if the man can "become all things to all men in order to gain some"—a Chinaman to the Chinaman, seeing things through the Chinaman's eyes; then he can say, "God has spoken to you and has said this; and God has spoken to us, through His Son, and says this," and the two utterances of God meet and kiss each other and complete each other. I say that we have, in all directions, material for temple-building. If we can be fair, trustful and understanding, looking up instead of looking down, not mocking at the grotesqueness of things, but penetrating to their pathos, we should find much that can be hallowed, we should be welcomed as brethren and trusted as leaders.

"He made the
stars also."

Now, I hope that nothing I have said, and nothing that has been said this morning, will discourage any soul here that wishes to serve its Master in any way. I only urge you, as well as you may, to study your fellow man, and to believe that God has never left Himself without a witness. You rejoice in the sunlight, the meridian sunlight of truth. Do so; but remember that "God made the stars also," and by their glimmering ray souls have found their way to Himself, and do not you despise them. Expect that in every land some Star of the East is shining. Say unto heathen men, "Him whom ye worship, we declare unto you more fully and more completely." If we go to them in that spirit, we should go with more hope, knowing that God has gone before us and has prepared our way. If we go, with fairness, to these people, we should be accepted and understood by them, and we should go with blessing.

I rejoice, Sir, that there are so many here—I will not say *resolved* upon missionary work; for I understand that there are many here who, though open to light, have not yet definitely come to a decision on the matter. Realise it is a big work we are undertaking—the conversion of the world to Jesus Christ. It is a big work that *will* be done. And

the work that *has* been done, is bigger than anybody realises—I don't care who they are; the hopefulest missionary on the field, the hopefulest student of the facts of the field at home, has no adequate sense of the magnitude of the work already wrought. Things move slowly here. We double our membership in the English Churches in about forty years; but in mission lands abroad, they double their membership, in some cases, it may be, in ten years—as in India. It may be in less than ten years, as in China and Japan. Brethren, each of us should lay himself on God's altar, to be used as He will. But study, as well as you may, your fellow men. I do not know that very many here can read Plato in the original. But study Plato translated and Sophocles, and Euripides—that is to say, the best thinking of the best heathen. And, wherever you go, you will find all their thoughts to-day on the mission field. You will understand the Chinaman better because you understand the philosopher of Greece. Study Gautama, in many directions the greatest of moral philosophers. Sir, we are called to a great work at home and abroad. We know not what we do, when we do ill; still less when we do well. Let us follow where the Saviour leads, and He will use every power we possess—aye, and every weakness that we possess, if we can but hallow it—in advancing His kingdom and leading multitudes into that Light of Life beneath which all that is good, holy, and blessed, thrives.

**Study the best
thinking of the
best heathen.**

The Need of Advance in Missionary Education.

THE REV. J. H. BERNARD, D.D., F.T.C.D.

I am instructed by the Committee, who have offered me the privilege of addressing this remarkable Conference, that I am to speak on the need of advance in missionary education. Your Committee are, I think, convinced that, as things are, there is a lack of adequate and scientific knowledge of the needs and of the methods of Christian missions on the part of the younger clergy and of those who are preparing for the ministry of the Gospel at home and abroad. And I suppose it is to the fact that my daily work brings me into close relations with a large number of candidates for Holy Orders that I owe your kind invitation to speak on these subjects.

The need
among the
home clergy.

I. Let us take first the case of the younger clergy who propose to serve at home. It is probably the easier case of the two. It is easier to form an estimate of the *possibilities* of advance in their case than in the case of men whose life work must necessarily be unfamiliar in its details to us who live quiet lives at home.

Now I take it for granted, as a thing not to be argued on this platform, that we are convinced that the foreign work of the Church of God is part of her *normal* duty—not a work of merit, but part of her plain duty laid upon her by her Lord—and that its prosecution alone can give her—in the eyes of the world—the title of Catholic which she so proudly claims. We assume all that—we may take it as said; and, as a matter of fact, however it was one hundred or even fifty years ago, there are very few clergy now who would not admit, who do not recognise, in words at least, that if the Church is true to her charter she must preach the Gospel to every creature.

But this admission does not bring us very far of itself. The real test of belief is preparedness to act on it. And in the face of the urgent calls from every part of the mission field which have to remain unanswered for lack of men and of money, it is impossible to maintain that we clergy have always been mindful to give its true place in our teaching to

the duty of the evangelisation of the world. I do not know how this matter is to be mended save by a better education of the clergy, who will have themselves afterwards to teach their people. A better education. First and most chiefly in the fundamentals of the faith they preach, that they may be taught that the universality of the Gospel is no side issue, but that it lies at its very heart, that they may understand what a great Christian theologian meant when he said, 1,700 years ago, that "Jesus Christ could not be the Saviour for one race unless He were the Saviour for all." I will frankly confess my belief that as we cannot give *better* teaching than this so we cannot go much further. It is not practicable to introduce the history of missionary enterprise during the past hundred years into the official programme of our Divinity Schools and Theological Colleges, any more than it is practicable to find a place for the history of the Church at home during the same period. You cannot teach *everything* in two or three years to a young clergyman any more than to a young doctor or lawyer; the most you can hope to do is to give him *principles* which he may work out in detail for himself afterwards. And if we can bring home to the minds of those whom we have to teach the majesty of the Incarnation, the world-wide range of that Epiphany of which we think to-day, we shall have laid the basis for a profitable study of the history of Modern Missions, and we shall have done something to promote it.

But though it may not be possible to insist that modern missionary history shall form part of the obligatory studies of candidates for the ministry, it ought always be possible to suggest and encourage such reading as the natural outcome of any real interest in Christianity as a religion which professes to be world-wide. And this study of missionary enterprise may be systematic, though it be voluntary. It ought to be most heartily welcomed and encouraged.

(1) For, first, without some knowledge of what has been written about the moral and spiritual condition of the heathen and Mohammedan world, it is impossible to realise even faintly the imperative and urgent need that there is of the illumination of the Gospel. Men sometimes say that we ought not to interfere with the religions which have grown up with the lives of peoples whose modes of thought are not ours, and

Missionary study deepens our sense of the world's need.

cannot be, because of their different surroundings. "East is east, and west is west," we are sometimes told, and this parrot cry is put forward as an excuse for leaving the non-Christian nations of the world to work out their salvation for themselves. But such critics have rarely made themselves acquainted with the moral condition of the world outside the borders of Christendom. Christian nations have their own vices—with shame we may say it—we have nothing to boast of. But if human testimony is worth anything at all, we must recognise that the moral and spiritual level on which heathen nations live is far lower than that of Christendom. There is a call for instruction on this point, for we are not sufficiently alive to the awful needs of the world without Christ.

**It stirs our
sympathy and
interest.**

(2) Not only do our consciences require to be quickened, but our sympathy and interest must be stirred, if anything effective is to be done in bringing home to others the needs of the heathen world. And no man can feel an interest in a subject of which he has no knowledge. Nothing is more helpful than the study, detailed and systematic, of some small part of the mission field. There are now opportunities for study of this kind, such as men have never had before. For, in truth, the literature of Modern Missions up to a few years ago was a very poor literature. The books were inadequate, one-sided, sometimes misleading. That was all natural enough. "The men who make history," as the Bishop of Mashonaland has said, "are not the best men to write it." And it was only to be expected that in the beginning of this modern missionary movement, the reports from the field abroad, though written in transparently good faith, should not always be quite trustworthy, either as history or as prophecy. The writers had not always grasped the conditions of their great problem. We may thankfully note a great improvement in this direction, although no doubt there is room for improvement still. I am not going to mention books, but the admirable catalogue which is printed in the Conference Handbook ought to prove most useful. Some, at least, of the books there mentioned are characterised by a width of view and a sobriety of statement, which are in marked contrast to the tone of missionary magazines twenty-five years ago. It is beginning to be understood that missionary literature, which claims to be of permanent value, must record the

failures no less than the successes, and must not conceal under a pious phrase the disappointments to which all human undertakings are exposed. If the enthusiasm of sober English-speaking people is to be enlisted in the cause of missions, their confidence must first be won. And nothing will win their confidence so surely as an exact and businesslike statement of facts. There is, perhaps, still some need for an advance of missionary education in this direction.

(3) But, make what deductions you will; you cannot read the records of missions like those of the Fuh-Kien province in China, or those in some parts of India, without feeling convinced that the hand of God has been at work. And thus the systematic study of missions helps to enkindle our faith and courage, and to fill us at once with patience and hope—with patience, as we see how time is needed for the seed of the Gospel to germinate and fructify; with hope, as we read of the glorious harvest that has often been reaped in joy after many days of painful waiting by those who have sown in tears.

**It enkindles
our faith and
hope.**

(4) There is a further reason why the study of missionary history is well worthy of attention, even from those of us who stay at home. It enlarges our whole view of the Church, and of the Gospel. For our own sakes there is need of advance in missionary education, that we may realise more than we always do the *Imperialism*, if I may call it so, of Christianity. It is not the Church in this country or in that, not the Roman or Greek or Anglican communion that alone represents the Kingdom of God on earth. It is the whole body of the faithful, whether they be black, yellow, brown, or white. And this enlarges our whole conception of the position of the Church in the world, of her mission, of her obligations. We must not be Little Englanders in religious matters any more than in social and political. And it helps to raise us from the parochialism and provincialism of our conceptions of the Church, if we know something of her manifold branches in parts of the world quite unlike our own.

**It enlarges
our view of
the Church.**

(5) It enlarges our conception of the Church—more important still, it enlarges our conception of the Gospel. The study of missionary work abroad enables us to see more clearly what are the really great issues, the great principles of the faith. It is a deliverance from Shibboleths. In the face

**It enlarges
our conception
of the Gospel.**

of the awful problems of sin and suffering, which mission work, whether at home or abroad, presents to our view, the minor and, so to say, accidental controversies with which our theology is overlaid sink back into the obscurity from which they should never have emerged. And it is on this account that the impartial study of mission work of every denomination—Roman or Lutheran, or Anglican or Nonconformist—is a most valuable and sorely-needed discipline for the times.

**The need
among
intending
missionaries.**

II. So far I have been trying to speak of the advantages of knowledge of what is being done abroad, for those who propose to fulfil their life work at home. But I must hasten on to the second topic, the need of advance in missionary education for those who are going to be foreign missionaries. Now here the problem is quite different from that presented by the case of our younger home clergy and candidates for Orders at home. For in the case of men who have undertaken, if God permit, to consecrate their lives to the foreign field, we may assume that their sympathies have already been enlisted, and that, therefore they will naturally read a good deal of missionary literature, and gain a good deal of information as to the details of what is being done. There is no need to tell them to do that. But there are probably three lines of reading which they ought particularly to keep before them:—

**The study of
ancient
missionary
organisation.**

(1) They should not neglect the study of the ancient missionary work of the Church, in the days when the Church was young, and rejoicing in the new life which she had received, in the days when she was the only witness for truth and goodness and purity in a world which had lost faith, even in itself. History often repeats itself, and it may be that the methods of missionary work which were so marvellously blessed in ancient days, may be methods which we could apply with profit to our own. It will be a real advance in missionary education to have gained a clear view of the methods adopted by the Heralds of the Cross in the past. The method of St. Paul—for he had a method—have we tried to understand that? His work was not taken up in any haphazard fashion, but we cannot doubt was organised with the most anxious care. Or, again, it has often occurred to me—I may be wrong, but let me put it to you—that the methods adopted by Christian teachers in the second and

third centuries as they laboured in the face of the prejudice, hatred and contempt, openly expressed for them by the official authorities of the Roman Empire may have deep lessons for those of our brethren who are now working in a country like China, where the conditions seem to be not wholly dissimilar. How to sow the seed of the Gospel without exciting the open hostility of the many enemies to which a strange religion must be exposed, in a land where tradition and custom have consecrated much that is base and cruel and impure—that is a problem upon which the study of ancient missionary method may throw much light. Or, once more, an Irishman may be forgiven if he thinks that the study of the methods pursued in the middle ages by his own countrymen, St. Columba in Scotland, St. Aidan in the north of England, St. Columbanus and his eager band of comrades on the Continent of Europe, methods so signally blessed by God, may be not without lessons for us all. How to live, and if need be, how to die. As we look back, we find the answer suggested by the lives and deaths of the great cloud of witnesses, with which every missionary of the Cross is compassed about.

(2) That is the first thing I would venture to suggest—the study of ancient missionary organisation. And the second is this—the study of the great non-Christian religions of the world, the religions which, we believe, are in the end to give place to the religion of the Cross and the Crucified. For we dare not forget, while we call attention—and rightly call attention to the imperfections, the superstitions, the corruptions plain to see in these ancient religions—we dare not forget, I say, that they *are* religions—that no matter how bad or degraded they may seem, they are still *religions*. They are the expression of man's longing after the Eternal Power, above and around us, which is planted by the Eternal Father in the heart of man. And before we begin to expose all that is evil and base in these poor thoughts of God, let us in God's Name try to understand them. Let us try to find the grain of gold in the dross which hides it. I know that this is hard enough at times to find; but it must be there, if it be true that God has never, never left Himself without a witness among men. "All truth," said St. Augustine, "comes from Him Who

**The study of
non-Christian
religions.**

said, 'I am the Truth.'" That is it. Though there be only fragments of truth elsewhere, yet in Christ we have the very Truth itself, and all the Truth, could we but discern it. The study of the ancient religions of the world, so far as it is possible to learn it from books, cannot but be an important equipment for the missionary of the Truth.

The study of
Arabic.

It is not given to every man to be a master of languages, other than his own, and there are often difficulties in the way of attempting the study of languages, like Chinese or Arabic, before the foreign field is reached. Yet there must be, here and there in our Universities, among the Student Volunteers, one or two men who could do more profitable service to the cause of missions by a diligent, thorough and patient study, let me say of Arabic, than in any other way. Indian missionaries have told me—it has been said in print—that one of the great needs at present of those who are engaged in the controversy with Mohammedanism is a critical edition of the Koran by a Christian scholar, which shall point out the sources from which its puerilities are derived. It is all but impossible for men who are struggling, short-handed, to get through the day's work abroad, to find time for such an enterprise. Is it unreasonable to think that in this great assembly of students there may be *one*—perhaps of our own race, perhaps from Germany, that nursery of scholars—one who could take up this sorely needed task in downright earnest and consecrate the talents with which God has endowed him to furthering the advance in missionary education in this way?

The study of
Christian
theology.

(3) I pass to the third point, more important than either of the two of which I have spoken. And that is the great value to a foreign missionary, of a systematic and close study of Christian theology. Much has been done in the past, of course, by uneducated or half-educated men. There is no weapon but may be used in this warfare. But if a man is to preach the Christian Creed with effectiveness in the teeth of opposition, it must not only have touched his heart and conscience, but his intellect as well. He must have tried to master its exact meaning, its exact proportions. He must be able to *explain* it, as well as to *preach* it. More than once it has happened to me to have received letters from missionaries in the East, asking for advice as to points which had

been raised in argument by Mohammedans; hard questions as to our Lord's twofold nature, His Divinity, His sinlessness, His freedom from temptation, and the like. They were questions which my correspondents, though well educated men, had not seriously considered before. They are not problems which present themselves as a difficulty to the practical intellect of the West. Now what was the fact? Every one of these questions had been raised and argued about and answered—so far as they can be answered—1,500 years ago, during the great intellectual upheaval which distressed the Church in the fourth and fifth century. I know that many men think the problems raised at the great Councils of Christendom at Ephesus and Chalcedon, are quite irrelevant to present needs. They will not say so when they have had some practical experience of controversy with Mohammedan scholars. The Eastern mind is just the same now as it was in the days of Athanasius, and we shall do unwisely, if we think that we can escape, in India and Africa at least, from facing the difficulties which Christian men had to face then. We might well learn a lesson from the Mohammedans in this matter. For Mohammedanism is a great missionary religion; its adherents believe in it with fervour and practise its precepts with devotion. And their efforts to spread the creed of Islam might often put us to shame, who prefer to believe the Creed of creeds. At the great Mohammedan College in Cairo, where there are said to be 10,000 men, all preparing for active missionary work in the future, there is, as I am informed, the most anxious labour expended upon teaching the students, with painful and minute accuracy, every jot and tittle of the creed of the Koran. We shall not be wise if we send forth our men less perfectly equipped in regard to the Creed of the Bible, the Faith of Christ our Saviour.

III. I have spoken too long already, and I must crave your pardon. There is only one other thing I want to say. There is need of advance in missionary education for us all, whether we work at home or abroad, in one other direction—I mean in the enlargement of our missionary ideal. What is the ultimate ideal which we are setting before ourselves in all this missionary enterprise? What is it we hope to do? To preach the gospel all the world over in this generation?

The need of advance for all, in the enlargement of our missionary ideal.

Yes, but is that all? Is that the ultimate ideal? Nay. The evangelisation of the world is not, as the Archbishop told us the other day, the Christianisation of the world. It is only the first step, and though it is the first step which costs, we must not stop short here. What do we look for and pray for? That the world may be won for Christ. Aye, surely, but that is not to pray that the world may be won for any particular form of Western Christianity. To win the world for Christ; that is a larger ideal than to gain it over to our own way of thinking. We have failed to understand the magnificence of the thought of the Kingdom of Christ, if we are accustomed to hope, as the end of our efforts, for the establishment in every quarter of the world of Christian communities in all respects like our own. Do we then suppose that *we* have the whole truth, that we have exhausted the fulness of the revelation made in Christ? Something of it we know and understand, and it is enough to live by—enough to bear us beyond the gates of death with courage. But surely we cannot think that any single branch of Christ's Church here on earth has so fully entered into the mind of her Lord that she understands all His message, that she has extracted from His revelation all the good news it contains? Nay, as Bishop Westcott once said, when we go, in person or by our delegates, to heathen lands, we go not only to bring a gift, but to claim an offering. We go to unlock the Temple, the treasure house from which each race of man may appropriate the truth which it can use best. And it is the sum of these treasures, the sum of these truths, that is the full Gospel. The Christianity of the East can never be exactly the same as the Christianity of the West, for every race of men has its own needs, its own talents, its own powers. Japan is not Africa, any more than it is England. And no member of the body can say to any other member, "I have no need of you." Each is essential to the perfection of the whole. The ideal of missionary effort is not only that we may "tell it out among the heathen that the Lord is King," but, as the Psalmist says elsewhere, that "the kings of Arabia and Saba may *bring gifts*," that they may bring back to the treasury of Christ, multiplied a thousandfold, the gifts that they have received. It is for us to do our part with

We go to claim
an offering,
not only to
bring a gift.

the gift which is our own. And it is by each nation, each national Church, each household in the family of God, offering its own gift for the good of all, that the Kingdom of Christ shall be set up on earth, even as it is in heaven, that the peace of the Church, the unity of Christendom shall be reached. That is our ideal, and as we hope and pray for it, the splendid phrases of the Benedictus ring in our ears with a joyful message of hope, for they tell us that to carry the light to them that sit in darkness and in the shadow of death shall at last guide our feet—*our* feet—into the way of peace.

Advance in Missionary Education.

THE REV. GEORGE ROBSON, D.D.

I wish to present a threefold plea—or rather a very simple plea, in three steps—for an advance in missionary study. I wish to address this plea specially to those who have not yet entered on the study nor realised its importance; so that it is rather a plea for an advance *into* missionary study. The first consideration that I wish to present to you is what I may call the royal relation of missions to the progress of the world. We all recognise that the nineteenth century has been distinguished by enormous progress in all that concerns the moral and material well-being of the nations; and we recognise the operation of certain factors, contributing to this progress, which are at the same time measures of that progress. There are the discoveries of science, increasing the productiveness of human labour, and multiplying enormously the apparatus of human effort and intercourse. And there are such things as the spread of education, the amelioration of laws, and the increasing trend of thought and endeavour in the direction of improving the condition and relations of all classes, by social reforms and beneficent enterprises. And the century has also witnessed the uprising among the nations of a spirit of co-operation for the common good. These factors and forces have lifted the world at the close of the nineteenth century into a condition of well-being and moral hopefulness infinitely exceeding that of any previous age. But all this progress has

**Christian
missions and
social
progress.**

been generated within Christendom; and as Mr. Benjamin Kidd has powerfully shown, in his book on social evolution, the illuminating and elevating force, which has operated so productively through the various avenues and reaches of life in Christendom, has been a spiritual force—it is Christianity. And what I ask you to remember is this, that foreign missions are not a mere carrying into heathen nations of the fruits of the progress achieved in Christian lands, but are much rather the implanting in their midst of the original germinal force itself, that it may—from within, outward—work out in those nations the progress that is conform to their national characteristics and conditions. And so this royal relation of Christianity to the progress of the world which is exemplified on a large scale in Christendom, is being also illustrated in miniature on the mission field, as for example, in Fiji, or, if you wish to see it in its initial stage, in such a field as Livingstonia. But, then, all this that we see here on earth has its explanation in a revelation from heaven. God has His great plan for the salvation of the world; He has His manifold provision for fulfilling His plan; and at the centre of all His provision—its essence and core—is the going of His Church into all the world preaching the Gospel to every creature and discipling the nations. Now, fellow students—for I speak to you, as myself only a student of missions—fellow students, it is our unspeakable privilege to live in an age when this means is in operation more widely and more potently than ever before. It has been the lot of many of the best of God's saints to live in times when the idea of the evangelisation of the world seemed to lie outside of what I might call the practical politics of the Church. Last week I read a sermon by Owen, the great Puritan divine, upon the text, "He shall see of the travail of His soul, and shall be satisfied"; I read another upon the text, "I, if I be lifted up, will draw all men unto Me." In neither of these sermons was there the slightest hint of the evangelisation of the world or any outlook upon the foreign mission field. Now God has given to you and to me the privilege of living in a day of fuller preparation and opportunity. The evangelisation of the world in this generation is seen to be a possibility to a Church yielded up to be filled with the Holy Spirit for the service of the King; and to say this is to say that this surrender to God

and this service to the world is our present duty. All this indicates that we are manifestly nearer the fulfilling of the plan of God for the salvation of the world. There is already an unveiling of His plans, there is the inspiring view of a further unveiling ; and I appeal to you, as Christians, whether there is any matter that ought, more than this, to attract, not merely the observation, but the study of those who desire to be helpful in extending the Kingdom of Christ.

This leads me to the second consideration which I wish to submit to you, namely, that without the study of missions, it is impossible to have a right idea of the position of the Kingdom of God in the present age. I am not going to attempt to diagnose its position ; there is no endeavour in which we are more liable to err, no endeavour in which a fine and keen spiritual discernment is more imperatively needed, than in the endeavour to discriminate and weigh the operation of unseen spiritual forces. But surely every Christian who has any feeling of what the previous speaker called "the Divine Imperialism of Christianity" —any Christian, I say, who has any feeling of it, must desire to approximate a just conception of its position and prospects in the age in which he is called to serve ; and this I say is impossible without study. There is needed, of course, as the previous speaker has pointed out, a certain study of the past. Let me put it a little differently from the light in which it was presented to you by him. I read a book lately which had this for its plan : to show, first of all, how the Christian character was built up in a man who surrendered himself to Christ, until in every power and relationship of his being he lived for Christ ; and then, how the Christian man thus formed went out into every sphere and range of the common life of the world, to elevate and purify and consecrate it. Now, it seems to me that God has been dealing with His Church in a manner akin to that conception. Through long processes of discipline and education He has been patiently training His Church on earth to become the instrument in His hand for world-wide service. And, in these recent years, He has in His providence been opening all lands and all nations to her, and He has been sending her out into all lands and among all nations, for the redemption of mankind. That is a matter for study. But what is specially needed is a

**The Divine
Imperialism of
Christianity.**

**Study of the
past.**

**Study of the
present.**

study of the present. We cannot really understand the past unless we see to what it has been leading us, and this we cannot see without earnest study of what is transpiring around us. Twelve years ago a Conference was held here in London which furnished a wonderful review of the achievements and prospects of the missionary enterprise. This year another similar Conference is to be held in New York. Within these twelve years what a vast change has taken place in the measure of the missionary enterprise, in the place it holds in the thoughts of the Church, and in the consequent demonstration of the power of the exalted Christ! Now this is a living work, in process now before our eyes. The review or the synopsis of it which attempts to measure it this year is out of date next year. What we have to watch is a spiritual Kingdom in process of growth, the blade passing into the ear and into the full corn in the ear—the heaven permeating and assimilating within the lump;—"which things the angels desire to look into." And now when the glory which should follow from the sufferings of Christ is breaking into view at innumerable points all over the world, we must miss the vision of it unless there be on our part earnest observation and careful collating, and the insight that is born of communion with Christ, and of prayer for His coming.

**The difficulty
of finding
time.**

"Ah, but then the difficulty of the time for study!" That is the objection I have been hearing within the last few days on all hands. Such a study of missions demands facilities, and, above all, time, which you cannot give. Now, I do not plead that you should attempt to become a walking encyclopædia on foreign missions. Such a thing as that might have been possible, perhaps, forty years ago. I do not even ask that you should become—in a far more limited and modest measure than that described by Dr. Clifford in the last session—an expert in missions. Even that is, happily, now becoming every year more unattainable. I recognise, too, that the line of study, along which you are preparing directly for your proper calling, is your primary duty and must be your main work. But then, almost every student has—I venture to think every student ought to have—*πάρεργον*, a side-work in which he finds an alternative that is at once recreative and profitable. And

the third consideration I submit to you is, that in the study of missions you will find a *πάρεργον*, the most beneficial and fruitful you can conceive. Let me just mention—and I cannot do more than mention—some of the benefits. First, a continual quickening of faith in the present personal reign of Jesus at the right hand of God. You are made to feel that you are living once more in the days of the Acts of the Apostles. Secondly, a calling forth and consequent deepening and broadening of the best sympathies of a Christian heart. It really means being brought more under the power of the Spirit of Christ. Thirdly, a ratifying of faith in the great evangelical truths held by the Protestant Catholic Church. They are vividly illustrated and attested in the conversions from heathenism to Christ. Fourthly, a confirmation of faith in the Bible as the Word of God. We are exposed at this time to the influences of a criticism which is diligently eliminating the Holy Spirit from all connection with the Scriptures; but foreign missions are perpetually and increasingly demonstrating the spiritual power of the Bible as a Divine revelation of the Way, the Truth, and the Life for all mankind. Fifthly, incitation to prayer, and especially to the most precious service that we can render in prayer, the service of intercession. For the study of missions is like a watching from the mountain-top of the battle with Amalek, and constrains to the holding up of the promises by praying hands under a sense of spiritual comradeship. Sixthly, inspiration to personal service, for the fuller vision of the great work kindles an intense desire to help in it, if not abroad then at home. So it happens, as a matter of history, that foreign missions have given birth to home missions, and that those who are most deeply interested in the work in the one field are most deeply sympathetic with the work in the other. Such are some of the benefits of the study of foreign missions to the Christian life of the individual; but I venture to promise you also an immense benefit in relation to your particular studies. The light which comes from fuller knowledge of the advance of the Kingdom of God illumines every other department of knowledge relating to mankind, and gives to every life-task a truer adjustment. It supplies the preacher with endless and fresh illustrations of his manifold theme, and is indispensable to the pastoral guiding of his congregation into full

Some of the
benefits of
missionary
study.

Its relation to
other study.

present-day service. It brings to medical science an immense enlarging of its horizon, and a nobler conception of its task. To the teacher in the school, in like manner, it brings a clearer discernment of the nature and purpose of education, and a spirit which may touch to incalculable issues the lives which are beginning to shape themselves under his influence. And to the student of ethics, of social science, of commerce, of government, the study of missions is fraught with gains which I have not time to touch upon.

**Educational
Scheme of the
Student
Volunteer
Missionary
Union.**

Before I sit down I wish to say that, even if this Student Movement had done nothing else, it would have deserved well of the Church for what it has done to create and to advance among students the systematic study of missions. Think how much is implied in the fact that, in America, there are annually over three hundred circles engaged in this study, while in the United Kingdom there are already sixty such circles. And as a practical method of advancing into missionary study, the best recommendation I can give to you is to see that in each of your different colleges you have one or more of these circles, and that you do your best to make it a perfect circle, for no circle is a true circle that is not a perfect circle. The Executive have, wisely, as I think, refrained from publishing, as yet, a complete scheme of study for the cycle of four years, but from year to year they are arranging the courses for winter, spring and summer terms so as to survey, in the course of the curriculum, the principal fields and features of foreign missions. For these courses they have prepared admirable text-books, some of which the secretary named this morning in your hearing; and to facilitate the proper use of those text-books, they have prepared an admirable series of outline studies. In that manner the way of study has been made as easy as a prepared path and useful guides can make it, but the study must be your own personal earnest work. I do most earnestly trust and pray that, among other results from this Conference, not the least shall be an immense impulse to the systematic study of missions throughout the colleges and the Churches represented in this great gathering.

Mr. Chairman, may I close with a single personal word? My name is the last on the printed programme of this Conference, and I would ask permission to say, for myself,

what I am sure everyone, who, through your kind invitation has sat on this platform, has felt—what some have expressed in choicer words than I can use, but what none can feel more deeply than I do—that you have conferred on us a great honour and privilege in inviting us to participate in this gathering. It has been a joy to share with you in the illumination and inspiration given through the words to which we have together listened, and to join with you in the praises and intercessions in which we have been united in the Holy Spirit. But the greatest joy of all is the hope which fills our hearts as we have looked upon this great array of young men and young women—representing a still greater array behind them throughout the land—and think of you as chosen of God, through sanctification of the Spirit and belief of the truth, for the service of Jesus Christ our King. For our hope concerning you is a hope which looks up to Our Lord, to Whom the Lord did say, “Sit Thou at My right hand until I make Thine enemies Thy footstool,” and Who is waiting for a people on earth that are ready to win for Him the conquest of the world. You, young men and young women, are His youth, and in His youth He has the dew, the reviving and fertilising influence which is to be the means of making His people willing in the day of His power. May God grant that, through you, that day of manifested power may more quickly dawn!

Question Meetings.

Questions relating to Missionary
Bands ; Signing the Volunteer
Declaration ; Missionary Work
in Unfruitful Fields ; Student
Christian Unions in Romish and
Greek Church Lands ; What
constitutes a Missionary Call? .
Art Students and the Mission
Field
"Love, Communion, Service." .

On knowing Christ and being
free
Paul, a Slave; Paul, a Debtor.
Guidance at the parting of the
ways

"A triumphant Creed—'He leadeth me.'"

Exeter Hall,
Saturday Afternoon, January 6th.

Men's Question Meeting.

On Saturday afternoon, simultaneous meetings were held for men in the Large, and for women students in the Lower Hall.

Questions found in the enquiry box.

The larger part of the men's meeting—Mr. H. W. OLDHAM (Secretary for London of the British College Christian Union), being in the chair—was given up to answering certain questions previously placed by students in a box set apart for this purpose.

MR. H. H. WEIR, Travelling Secretary of the Student Volunteer Missionary Union, said: The question I have to answer this afternoon is this, "Is it possible to organise a missionary band in a college where there is but little missionary interest and practically no knowledge of missions?" I would begin by saying, yes, certainly; for all things are possible to him that believeth; and the things which are impossible with men, are possible with God. Begin with simple things that are possible, and aim at creating in it a more complete organisation. The following plan might, perhaps, form a beginning. The asker of the question might suggest to the most interested persons he could find, that such a man as David Livingstone was well worth studying, not only from the point of view of a missionary, but as a man, as a leader of men, as a thinker, as a scientist, in all the capacities that such a man as he filled; and to suggest that the two might unite in studying him by reading his biography. Then the occasion of meeting for this study might be utilised, by one already interested, to bring before his companion one or two striking facts or diagrams, or some such thing, and so gradually to stir up interest in that one. By multiplication of this principle others would be interested. Energetic work, backed by prayer and the power of the Son of God, will raise up missionary interest, and enable an efficient missionary band to be formed, even though it may take some time to do it.

(1) Is it possible to organise a missionary band in a college where there is little interest?

The CHAIRMAN: One little addition might be made to that answer—it has just been passed up to me—that, in certain unions and societies, *two* students make a band. The

"Two students make a band."

next question we shall consider has been entrusted, for answer, to one of our American brothers.

(2) Why should a student who intends to be a missionary, sign the Volunteer declaration.

For his own sake.

MR. F. M. GILBERT: Fellow Students, my question is—"Why should a student who intends to be a missionary, sign the Volunteer declaration?" I acknowledge at the outset, that, in addition to the reasons given by the Student Volunteer Missionary Union Executive in their report, to which I must refer you for their terms, there are things to be said on both sides of the question. I will admit that the addition of one's name to the declaration seems like signing away one's liberty, taking a pledge, or perhaps, going ahead of the Master's leading. Having made that admission, I address myself to the man in the audience whose purpose it is to go forth, but who has not signed; and I urge that in all fairness he should examine what is to be said on the other side. I mention three main reasons which have appealed to me. First, to sign will be profitable for your own sake, because it will strengthen your purpose. Our good intentions all need strengthening, and cannot be too firm. Many of us have formed purposes in the past which have become weaker and weaker, until to-day they have no influence upon our lives. I appeal to you whether, when you put a purpose into writing, it has not proved to be more binding than would otherwise be the case. Signing will be of advantage to you in proclaiming your purpose. Let us suppose that you are dealing with a fellow student—it may be a room-mate, it may be nearer home, a brother—who is considering this question. He asks you, seeing it is your purpose to be a foreign missionary, why you are not a Volunteer. Will it not be a difficult matter to give a sufficient explanation? Will it not be more difficult to explain your position when you speak to young people who have not had the advantage of college training or of higher education, and to whom you are appealing to send out missionaries, if they find that you are not a Volunteer?

For the sake of association with those who have a common purpose.

More important than those two things, for a man himself, is the fact that signing means association with others who have a common purpose. I cannot speak too strongly upon that point. In one of our colleges in the east of America, over five years ago now, there entered in one class ten men who were brought together in a most remarkable way, which

certainly seemed to be the leading of the Spirit of God. One of them had been intending to enter in the previous year, but had been delayed by some trivial matter, and so came into that class. Two of them had prepared to enter other colleges and at the last moment, through some apparently insignificant happenings, their course was changed and they came to that particular college and class. Another two were sons of missionaries themselves, having seen in their own homes what a missionary's life was like. One of the class had been in commercial life, had been constrained to make it his purpose to become a foreign missionary and to volunteer, and he came to that college to prepare himself for the work to which he believed God had called him. One after another those ten men were led in their first year in college to make it their purpose to be foreign missionaries and to volunteer. They kept together, meeting each week by themselves throughout the remainder of their course; and I cannot tell you what it meant to the lives of every one of them in strengthening their purpose and in the deepening of the spiritual life of each man in that band.

There is another reason in favour of the course that I advocate. We come back, ever and anon, to see, with humiliation, that our great enemy is ourself. We thought self had been crucified, but we are humbled to find it continually cropping up. I know that the testimony of all Volunteers here will be one with my own, namely, that signing a declaration helps to crucify self. And it is a help to you, too, because it makes you part of a great movement. Not very many of us can hope to personally influence succeeding generations; very few of us will greatly influence our own generation, and only a few of the number who are here will influence deeply even their college generation. But we can all have part in a movement which, as it has been adequately proved, is deeply influencing not only the colleges, but the Church and the world, because the Volunteer movement has preceded the College Christian Unions in most lands.

Mr. Lyon, in his pamphlet on the Volunteer declaration, says that it is a great help to the individual after he has reached the field of his labours. He finds, as we have heard in this Conference, in all parts of the mission field, other

**A help to
crucifying
self.**

**A help after
reaching the
field.**

**A help to the
hindered
Volunteer.**

Volunteers who have one purpose with him, as embodied in the Watchword, that ought to be, and is becoming, the controlling motive in the lives of Student Volunteers. The declaration forms a bond between you, as a Volunteer, and others. Mr. Lyon also says something that you might be inclined to doubt, namely, that being a Volunteer is a blessing to you, even if you do not enter the mission field. He says that your testimony will be all the stronger, because you can say, "I was a Volunteer; but God, in His wisdom, prevented me from carrying out my purpose." Lastly—to put one of my opening points into other words—signing will increase the probability of your going out. Little obstacles will not keep you from carrying out a purpose that you have put into writing. And I believe a man should make the declaration for the sake of the leaders of our movement. It is a great help indeed, not only to one's self, but to others, to know of a deep purpose that has come into the life of a man.

Hugh Beaver.

There was in the State of Pennsylvania, in our country, a fine young college man who gave his heart to the Lord Jesus Christ. He was engaged in the college work in the State. A few years ago he laid down his life, at the age of twenty-three, for God called him; but he had been almost a literal fulfilment of that promise of Christ on the last great day of the feast, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water." I cannot tell you how that young man's life (although he is dead, yet he lives in his influence) is speaking to the college men of our land. He had a habit of keeping a diary, and, in it, he wrote down the deep purposes of his life. His life has been preserved in a book which is being read widely by college men. I think no part of the book has influenced them more than that which records how once he, waking up in the middle of the night, wrote in his diary:—

"Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come."

Under it he *signed* his consecration to the Master. I tell you, that has been a help to very many of us men, that act of writing out and signing the deep purpose of Hugh Beaver's life.

You will all admit, without argument, that for you to have taken the declaration is a help to the man who is thinking about this question but has not decided it. You can appeal to him with very much more force if you yourself are a Volunteer. Do you not owe it to the other men who are deciding this question, to be yourself a signed Volunteer, having made plain your position and your declaration? Need I remind you that this very Conference would be impossible without signed Volunteers? Those of you who attended the Indian sectional meeting will remember that almost every one of the five speakers said that the great need in India to-day is to reach the educated Hindu, and that he is being reached in the best way, it seems, by the Volunteers who are going out and doing work in the colleges of India, similar to that which we are doing in the colleges of Britain, Europe and America? But the best of all reasons is, that we should sign for the Master's sake. It would be a very good test for us to ask ourselves, "Is Christ keeping me from signing the declaration? Is it His will that I should not sign?" In view of these considerations, will you not, at least, admit that the burden of proof rests with you and not with us? The question is not why should you sign the declaration, but why should you *not* sign it. May I close with a verse from Mr. Speer's book, *The Man, Christ Jesus*.

A help to the man who is deciding the question of the missionary call.

"As once toward Heaven my face was set,
I came unto a place where two ways met.
One led to Paradise and one away;
And, fearful of myself, lest I should stray,
I paused, that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to Heaven,' I cried,
In joyous mood.
'Yon rugged one, so rough for weary feet,
The foorhpath of the world's too busy street,
Can never be the narrow way of life.'
But, at that moment, I thereon espied
A footprint, bearing trace of having bled,
And knew it for the Christ's, so bowed my head,
And followed where He led."

(3) Ought not the Church to evangelise first those peoples who are willing to receive the message and not spend energy on those who refuse it?

THE CHAIRMAN: The next two questions must be briefly answered. One is connected with the principle of missionary work, and asks whether the Church should first go to lands and peoples who are ready and willing to receive the Gospel, rather than attempt apparently fruitless effort in entering lands where the message is received with scorn and hatred.

DR. LAWS, of Livingstonia, answered the question. He said: I think we have to seek the mind of Jesus Christ with regard to the question "What is the will of the Master for the Church, in this matter?" All souls are alike dear to Him. It is quite true that doors are shut at certain times. We cannot get in, and therefore we may not be able to make apparent progress, at least, by work in such places. I think that unless the people themselves resist the missionaries and turn them out, the latter cannot very readily leave the place. Those are the main principles that should guide us in relation to this point. Then there is the question of leaving a mission field. In view of the action of the Apostle Paul, it has been asked whether one should shake off the dust from the feet, and leave a people who are apparently rejecting the Gospel of Jesus Christ. Now, to my mind, this is a question with a double meaning. The question may be asked as a theoretical one, merely from a student's point of view; or it may be the question wrung from a man's heart, by the bitterness of hard work and apparent disappointment. We can take the Master's message in answer to the one kind of question. "If they persecute you in one city, flee unto another." But there is the other side of it. Even if there is apparent hardness, and refusal to listen to the truth, but not the actual driving out of the missionary who is bringing the truth, then there is a very serious, personal problem put before the missionary, as to how far it is his own lack of faith or lack of patience in waiting for God's time for the fulness of His message to bear the fruit he is longing to see? Now, fellow students, I do not know that there is a much harder problem to face in the foreign field than working year after year without apparent sign of success. I say this freely, simply because I am not speaking personally. I do not know whether it is from my own constitution or from a great deal of previous training: but it has been said, in speaking of myself, by different individuals, that I must have been giving

up in the early days of Livingstonia work, almost despairing of seeing any result, ready to leave the field and seek another. I must frankly say that I never knew such a feeling in all my life. I simply know that God has said: "My Word shall not return unto Me void," and that is enough for me. I had to sow the seed. Duty was mine: success and results were God's. When I say that such was my personal experience, I am equally aware that there are others of a more ardent temperament who are not fitted for enduring such a strain; and some have told me frankly that they could not have gone through the earlier days of work at Livingstonia. I speak of your former secretary, Mr. Fraser. Now, here comes the inference: supposing he had been sent out as I was. It is quite possible that he might have felt it to be his duty to go elsewhere, where I felt it my duty to remain. Therefore I think that although there may be a general principle underlying it, it is a question that has been settled by each one, when it comes to be presented to him in actual life. I would say this with regard to the settlement of it: God has waited long for this world of His to be brought to Him; let us beware of frustrating God's claims by our impatience.

If a man is turned out of a mission field by the natives, his way is simple enough. I, myself, and my fellow labourers have seen such times in the foreign field. One day, especially, will never leave my memory. When we left for the Chief's kraal, the whole question of our missionary standing seemed to hang upon the decision of the next few hours. I felt, as I rose from my knees, that God was leading us, although we could not see an inch before us. When we came back in the morning, it was to find that, instead of our having to leave the mission field, the people had bound themselves to a reception of the Gospel throughout the whole land, in a way which was never seen before. Our experience had been the darkest time before the break of day. I am giving you these details of my experience, as being more helpful than any generalisation on the subject. We must, in each case, try to find the will of the Master; but we must be very careful to be patient ourselves, as long as we are enabled to remain in the field, instead of being turned out by the people.

THE CHAIRMAN: A question was handed up at the beginning of this meeting; and Dr. Karl Fries, Chairman of

(4) Is there any possibility of starting Christian Unions in Romish or Greek Church lands?

the Federation, has kindly consented to answer it at this extremely short notice.

DR. KARL FRIES: The question runs thus: "First, Is there any possibility of starting Christian Unions in Romish or Greek Church lands, without withdrawing students from the fellowship of their own Church? And secondly, Is the universal basis formally adopted by the Students' Unions existing in these lands?" I will begin by stating the purpose of the World's Student Christian Federation, as set forth in its constitution. "The objects shall be: To unite Students' Christian movements throughout the world; to collect information regarding the religious condition of the students of all lands; and to promote the following lines of activity—to lead students to become disciples of Jesus Christ as only Saviour and as God, to deepen the spiritual life of students, to enlist students in the work of extending the kingdom of Christ throughout the whole world."

The answer to the first part of the question would then be, in the light of this Constitution, that wherever students feel that they can be loyal disciples to Jesus Christ, and, at the same time, loyal adherents of their own native Church, there is nothing to prevent the formation of an Association or the binding together without formal organisation, of students for this purpose. The Federation as such has never dealt with any Church questions. It has never said to any Association nor to any individual students: You must, in order to be a member of this world-wide organisation, give up your membership, either of any organisation to which you belong formally, or of your Church. It would never enter, I think, into the plans of the Federation, even in regard to Greek or Romish organisations, to lay before students the necessity of giving up their adherence to their own Church. Another question is, of course, if these Churches or their authorities would suffer their members ever to adopt this basis as a personal basis, or to unite in organisations upon this basis. This is a question, of course, upon which I am utterly unable to enter; but, to throw some light upon it, I could tell you what has amazed me and will, I daresay, amaze you to hear. Last year some of the leading men in the railway service of Russia invited the secretary of the American Young Men's

Christian Associations among railway men to visit Russia, to study the work that was being done, socially and generally, for the benefit of the men engaged in the railway service of that country. Mr. Hicks, the Secretary, travelled all over the country in a train which was put at his disposal, every facility being given him to study the condition of railway men there, and his study of the question led up to the laying before the authorities of a plan suggesting, practically, to do work for these men on the same lines as those upon which the Young Men's Christian Association work is being done in America. This proposal was adopted by these authorities, and it was agreed that representatives of this new work in Russia were to attend the coming Conference of the railway association in America. If that was possible, I do not see why it should not be possible for students to do something of the same kind.

The second part of the question supposes that there exist Student Associations in such lands. This is a thing of which, I must say, I am ignorant. To my knowledge there are no such associations in existence and, consequently, I cannot answer the question as to whether the basis is formally adopted. I wish we would, more than we do perhaps, include our fellow students in these Romish and Greek lands in our prayers. In my report the other day, I had an opportunity of alluding to the very touching appeals that reached us at the Eisenach Conference a little more than a year ago, from representatives of the student bodies in these lands; and we are glad to hear that results have really come from that meeting, in so far that individuals have been encouraged by what they heard and saw. They have begun in a private way to invite their comrades, and to try and collect them around the Word of God. This is hopeful. Let us not cease to pray that still more blessing may come out of these things, and that wide doors may be opened in this direction.

THE CHAIRMAN: We now come to what is, perhaps, the most important question to be answered this afternoon, "What constitutes a missionary call?" That will be answered along with another question which seems to be an application of the one I have read, "What is the relation to this movement, of art students, and, possibly, of music, technical, and other kinds of students?"

(5) What constitutes a missionary call?

MR. ROBERT E. SPEER: The question handed to me reads, "What essentially constitutes the missionary call to an individual Christian?" There is an assumption underlying that question, which almost justifies the reply. That which essentially constitutes a call to the foreign field is the absence of a call to stay at home. And although that answer would be altogether too summary, yet, from one point of view, it would be fair to give it. The man who assumes that some special kind of call is required to send him out to the mission field might properly be answered by the inquiry as to what special call other men ought to have to justify them in staying at home. The fact that a man is born in a certain condition does not carry the assumption that he is bound to continue for ever in that condition, for he may be born a kleptomaniac. Being born here or there only lays upon us the responsibility of ascertaining whether that is the place wherein we are intended to spend all our lives. However, the answer suggested would not be a fair one. Life is a very complex business, and the Holy Spirit does not work in mechanical grooves. We cannot draw up any brief formula which shall infallibly direct the life. This matter of the missionary call is a complex thing. It involves, for one thing, God's will; and, for another, man's discovery of that will. Possibly, God may have a will for a man which that man is not willing to discover; or the man may desire to do a certain thing and pursue a given course which is not God's will for him.

Absence of desire to go not necessarily an indication that we are not to go.

There are two points which may help to answer the question in a negative way. First, we cannot assume that the absence of a desire to go to the mission field is an indication that we are not to go. Many proceed on the assumption that, unless they want to go, they are not called to go; but that does not follow. One of the best of our old missionaries in China told me, during his fourth visit to the United States, that he never came to America without meeting dozens of ministers who told him that they had made the great mistake of their lives in not answering God's call to the foreign field; yet they did not discover that they had made the mistake until it was apparently too late for remedy. God will not coerce men. He works along the channels of personal desire and inclination. If we refuse to have sympathy with His Son and with His world, He will not drive us into the

God does not coerce men.

mission field. I do not believe that a man has any right to ask for a call to missions which shall be of a character or quantity different from the call to practise medicine or law, or to lay bricks, in his own country. A man has a right to take up any kind of work, only so far as God assigns it to him. We have no right to ask, for missionary work, any leading of a kind different from that which we receive as we look toward this or that occupation at home.

Having said these things by way of clearing the ground, I may now say that there are three elements which enter into the determination of a call to the mission field. The first is the need. We know that, clearly; the need constitutes a call. I stand, for example, upon a river bank, and some people are drowning in the stream. I do not need to have any legal process assigning to me the duty of their rescue. It is enough for me that people are drowning, that they are in need and that I can help them. That constitutes as much and as great a call to me, as if an officer of the law were to take me by the throat and say, "Save those people, or I will put you into prison for your negligence." Need is one great element. A second is absence of any personal disqualification; and we ourselves are not the best judges there. A great many men think that they are too intelligent to go out to the missionary field and others think they are not intelligent enough; but no man is able to judge himself either way. All kinds of qualifications enter into missionary life; but whether we possess the requisite qualifications or lack sufficient of them to disqualify us, is best determined for us by someone else. The third element is absence of any insuperable hindrance, and of course the question whether it is insuperable or not depends upon the personal ability to get over the hindrance. A great many persons are hindered by a difficulty which would not hinder others. I think that when once one has gained a vision of the world's need like Christ's vision, and a love for it like His love, a great many hindrances will no longer appear to be such. Take these three things together, the need of the world, the presence of subjective qualifications for missionary service, and the absence of any insuperable obstacles in the way, and I think those three will constitute a presumption that a man ought to go to the missionary field. I think that is not an unfair way

Three elements in determining a call.

The need.

Absence of personal disqualification.

Absence of insuperable obstacles.

Ion Keith-
Falconer.

of putting it. In that way it was that Keith-Falconer dealt with himself just before he went out to Arabia. "Whilst vast continents are shrouded almost in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, or of Islam, the burden of proof lies upon you, to show that the circumstances in which God has placed you, were meant by Him to keep you out of the foreign mission field." In other words, the question for us to answer is not, Am I called to the foreign field? but, Can I show sufficient cause for not going? We may be quite sure that if we face in that direction God can much more easily deter us from going, if He so determines, than He can get us out there if we face in the opposite direction. As a friend of mine said, God Himself cannot switch a powerless engine; but He can use the man who is willing to go out as a missionary, who is moving all the time right out towards the missionary field, trusting God to turn him aside if He sees fit. As we read the life of the Apostle Paul, we find that he was not like a baulking horse, always waiting to be driven; but he was ever moving and expecting to receive directions as he moved. He tried this door and that; and when they were shut in his face, he went around until he came to the open door. He did not sit down indolently until God forced him along His way and until he came to the single open door for which he looked. I think one might properly answer this question by saying that the essential element of a missionary call is an openness of mind to the last command of Christ and to the need of the world; and then one needs only to subject himself to the judgment of the proper authorities as to whether he is qualified to go.

St. Paul.

(6) Is there
any special
work for art
students in
the mission
field?

With reference to the other question, it reads this way: "Is there any special work for art students in the mission field? Some art students say that they would consider it wrong for one gifted with artistic talent, and who has had the expense of an artistic training, to go out as a missionary, and thus throw away these gifts. It seems to me that God's special gifts should not debar the recipient from taking part in His great work, but I should like to know how they can be used in it." Let me read the answer of an art student who is devoted to our movement. "There are those who want to know if there is a special call to them to work in the

foreign field as art teachers. Probably, at present, such posts are few, but, as the number of mission schools increases, and the standard of the education given rises, art teachers will be wanted. There are many men and women, with the artistic mind, in heathen lands—for example, in Japan—where a man might reach other men through this medium, lecturing on Western art, entering into the differences of the Eastern and Western views of art, and so, through sympathy, getting near their hearts. In some countries, native Christian men, with artistic talents, might be trained in the general principles of art, and to use these in the service of Christ, by illustration of Christian books, preparing lantern slides, etc., and so not be dependent upon Western ideas to illustrate Christian truth. Much might be done, even at home, by a portrait painter, who could express, in the portrait of some native (say African) Christian pastor, what Christ can do to elevate, refine, and glorify a man. But many students in art schools have given art study a fair trial, and have discovered that they will never be more than amateurs. How far is it right to give one's life to such an end? The art training will not be wasted. The trained powers of observation and of appreciation of truth and beauty may be used in studying character as well as form. Especially will the patient working without seeing results, necessary in most art students' training time, become a valuable training for the mission field."

THE CHAIRMAN: We are drawing very close to the end of this Conference, and I think that the remainder of these meetings are to be given up to practical matters rather than to the consideration of new truths. We have learned that all our life is henceforth to be submitted to one test, the test of devotion to Jesus Christ. We are to be ambitious, to be well pleasing unto Him, for we must all be manifest before God, that each one may receive the things he hath done in his body, whether they be good, or whether they be evil. What we now need is practical advice as to how we may carry into effect the desire to be devoted to Jesus Christ, and, to this end, I call upon the next speaker to address us.

Love, Communion, Service.

THE REV. W. T. A. BARBER, B.D.

**Missionary
faith and love
are born at
the foot of the
Cross.**

All missionary enthusiasm and faith is born at the foot of the Cross. It is because we ourselves have stood there and looked into the face of the Love of God, Who died for us, that we feel sure of the evangelisation, of the saving, of the world.

The arms of love that compass me
Would all mankind embrace.

Have you not heard it among your fellow students, heard it from writers, editors, travellers, that the world never can be Christianised, that missions are a universal failure, that Hindus and Chinese and Africans join the Church for what they can get, that no real change has been made? Have you not heard a hundred times that if these do become Christian they are really in no way bettered? We are sorry to hear all this, but we are not surprised. The question to be asked of the objector is: "What do you know yourself of Christ's power to save?" Of course if a man knows nothing of the power of Christ to transform his own heart and life, *of course* he will never believe that He can transform a heathen, and therefore the question for each of us as we leave this series of blessed meetings is "What is Jesus Christ to me?"—for that makes all the difference.

When our Lord gave His command to evangelise the world to that little band of disciples on the mount in Galilee, Society held its sides with laughter and ridiculed the preposterous idea. "What, Peter, are you going to evangelise the world? You, with your horny hands and country brogue, you, with your blustering courage that yet quailed before a serving maid? *You!*" "Yes, I am going. I know I denied Him, but I know He has forgiven me. I know what took place in that sacred half-hour I had Him all to myself, so sacred that the scripture records no details, I know Him, Who He is—and I would do anything He tells me to do. I am going." "Thomas, are you going, you, the doubter? *You!*" "Yes, I am going. I know I was a doubter, I know I forsook Him and fled. But He showed Himself, He spoke to me, bade me touch hands and side, bade me be not faithless but believing. And then it flashed upon my soul *Who* He was, and I knew Him, my Lord and my God. I would do anything

He tells me to do." And so with all, it was what they had heard and seen of Jesus that made the difference and sent enthusiasm and faith singing songs of triumph to save the world.

And we ask ourselves the question, "What is Jesus Christ to me? Has He forgiven my sins; is He the daily Lord of my life and Conqueror of my temptation? Is He the power of God to my salvation?" Faith and love are born at the foot of the Cross.

But love does not stay there. We linger not by a Cross whereon hangs a dead Christ. It is no mere sentiment of a dead tragedy of love that blinds our eyes with tears and sends us away loving a pathetic memory. Love finds its path past the Cross, and past an empty tomb with doorstone shattered; an empty tomb where there are but grave clothes to tell where a dead body lay. It is a living Lord with whom we hold communion, who shares our life and treads our earth, redeeming it and redeeming us by His present power.

Love leads
on to
communion.

I often think of the minds of those disciples during the forty days between the first Easter and the Ascension. First came the utter revulsion from blank despair to incredible hope. He is really alive; He has shown Himself; He is in our midst; although the door be shut, the Upper Chamber sees Him in the midst. He will show Himself once more. He has bidden us go to Galilee and there we shall see Him. Oh, to such men, stung with the splendour of the thought of God in the midst, surely sin was impossible, burnt out of the soul by Him. Each morning as they rose "I wonder whether I shall see my Lord to-day," each evening, if they had not seen Him, "He is almost sure to show Himself to-morrow." And all the air was surely quivering with the thought of Him to be seen at any moment. And so to-day, not waiting for an Appearing in the Clouds, be that far or near, to us is given to expect to see Him every day. As really, more really, than in the days of Galilee is He in the midst. This year as you return to your college life let your morning thought be "What new manifestation of His love will He give me to-day; what old text will shine with new light; what new strength shall I find from Him, what new power to trample temptation beneath my feet?" For He is here in the person of His other Comforter, the Glorious, Mighty, Living Lord.

And love, born at the foot of the Cross, becomes communion on the upward road that climbs past the shattered tomb. Rightly, indeed, did Bunyan put the Cross with the burden that rolled away at its sight early in the Christian course.

Remember that this thought of constant communion with Him must dominate all life. Be whole-hearted. I remember once a fellowship-meeting in which the members were accustomed to give experience, or exhortation, or to burst into hallowed song, just as they were moved. One evening there sat there an organist, blind almost from birth, whose soul was music and whose heart was love. Some one had quietly led in singing the well-known little hymn, "Touch the hem of His garment." When the singing died away the organist raised his gentle voice and said, "When I came to Jesus it is true I touched the hem of His garment and was at once made whole. But that was not all; now it is not only that I touch the hem of His garment, but

He wrapped me in His crimson vest
And told me all His name

—and it was Love. . . .” Be whole-hearted. Don't be content simply to touch the hem of Christ's garment. Those arms long to clasp; the Everlasting Arms of Might are the Everlasting Arms of Love which clasp you to a Heart that beats with love for you.

And through
communion to
service.

But not even here does love linger. The pathway sweeps past that empty tomb, onwards, upwards to a Throne. That power works in you which raised our Lord Jesus from the dead, and set Him at His own right hand in the heavenly places far above all power, principality, and might. Our Lord is not only ever with us to commune and strengthen, but He is set on the Throne of the Universe. He is on the Throne, but His footstool is not complete; He is waiting till His enemies are made His footstool. And Love speeds on through communion to service. We must fight; it is for this we love, for this we commune that we may be good Soldiers of the Cross. Forth must we go to do battle under His leadership against His foes to claim His Kingdom. This is the true knighthood. You are the true Red Cross Knights. You, all of you, know the law of the Vigil of Knighthood. Many of you have seen the celebrated picture in which the young knight watches all the darkness through on

the eve of his knighthood, watches in the solemn aisles of the chapel, clad in his armour, but with his sword not yet buckled on, lying before the altar. All night long the young face is uplifted tense and awed in the moonbeams, thinking over life, and seeking to enter by purity of heart into that state in which his sword shall right the wrong. And such a vigil have some of you been keeping this week. Not in vain has this series of spiritual meetings been set for the first week of this year with its significant change of figures. It is the vigil of the day of knighthood for many a one of you. To-morrow is the first Sunday of the year, and in every church its members will be invited by the communion of the Body and the Blood, or by special solemn service, to renew their fealty and allegiance to their King. To you too comes afresh that invitation. You have been kneeling in God's great chapel, your sword yet lying on the altar steps. Will you let Him bless it and buckle it on you for the fight, never to rest while right has not won its victory? Go forth then, young Knights of God's own warfare, and may Love, Communion, and Service unite in Consecration.

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days
I consecrate to Thee.

Women's Question Meeting.

A meeting for women students was held on Saturday afternoon in the Lower Hall, Miss RUTH WILSON (women's representative on the Executive Committee of the Student Volunteer Missionary Union) in the chair. By an oversight no report was taken of the addresses, and it was difficult afterwards to obtain notes from students, for this meeting was perhaps the most solemn of any in the Conference. The questions as to a deeper knowledge of God, of fuller consecration to Him, of guidance as to the special path of service meant for each, were very real and vital to those present. One or two direct questions were first answered—one as to the meaning of "in this generation" in the Watchword; one as to the openings for lady doctors among Mohammedan women in Africa; and one as to art students and the mission field (see p. 258).

MISS EFFIE K. PRICE (senior secretary of the American Intercollegiate Committee of Young Women's Christian Associations) addressed the meeting. She took as her subject the freedom of Jesus Christ, "Ye shall know the Truth, and the Truth shall make you free." Before a man desires to be free, he must feel that he is a slave. To be free brings, first, knowledge of God—that is, to *know* God, not merely to know *about* Him, but to know Him as a Friend. Jesus said in substance: "Ye shall know *Me*, and *I* will make you free." We cannot know Him in this way through His works, though these become far more beautiful through knowing Him. Some of us may think we can know God through art or through nature apart from Jesus Christ. And then followed so striking an illustration of this that we try to reproduce it.

Fancy going with your friend A——, to see a dear friend of hers, whom she had not seen for ten years. You are shown into her sitting-room. You look round and note the pictures, the hangings, and your friend says: "Oh, yes, this is her room, I see her in the pictures, in the draperies, in the books, in the arrangement of the flowers; yes, it is all just herself." And you say: "Well, this is a beautiful room and your friend must have lovely taste, but are you not going to

"Ye shall
know the
Truth, and the
Truth shall
make you
free."

see her?" And how strange it would be if A —replied: "Oh no! I don't want to see her! this is her room and I know she is here, and that is all I want." Would you not feel in such a case: "These are her pictures, her books, her furniture; I see results of her presence here; these things remind me of her, *but*—it is not my friend; it is no substitute for *herself*."

And then Miss Price spoke of the peace which comes from this freedom, a peace which governs our restlessness; of the poise that comes to a guided life; of the wisdom and knowledge which are part of the unsearchable riches of Christ; and of the consciousness that now our influence is taking others to a source of power and joy above anything in ourselves—is lifting them above self to God.

The second speaker was Miss A. M. WYNNE-WILLSON (women's representative on the Executive Committee of the B.C.C.U. General College Department). She spoke on some lessons she had learnt in the study of the Epistle to the Romans (which most of the Bible Circles in British colleges have this year taken as their subject of study).

(1) The opening words of the Epistle are: "Paul—a slave." Paul—a slave
Paul, scholar, gentleman, citizen of no mean city, calls himself a slave. A slave is one with no rights or powers, but with duties absolutely limitless; under no law; bound by a master. What had changed Paul from a proud citizen and Pharisee to a slave? *He had seen Jesus Christ*. The slavery of Jesus Christ means rightlessness and limitless duties, but it does not convert us from human beings to mere chattels, for it is a voluntary slavery, and one which we have daily to renew.

(2) Romans i. 14. "Paul—a debtor." Paul—a debtor.
How can a slave be a debtor? Only by the failure to discharge some duty, for a slave has no possessions except those of his master, and can, therefore, incur no debts but those of his master. Paul had been bidden to preach, and until he had done this, he was a debtor. *We* are debtors. How can we discharge the commission God has given us? It is hard to find out what it is, and the harder, the further away we are from the Master. When we do know it, it may be hard to do it. But strength will be given to us from the Spirit of God.

The last to address the meeting was Miss BEATRICE GLASS (late travelling secretary of the British Student Movement), who was in a few days to start for the Uganda Mission of the Church Missionary Society. She spoke of the Liverpool Conference, and of how it had been the time of her decision as to the will of God for her life, and so she wanted to give us some thoughts which had helped her then, and might help us in the same position now.

There are some questions which you have not been able to put into words, which you have not dared to ask, and so I would like just to tell you some things I have been learning, which may help you at the parting of the ways, as they have helped me. I would like to give you three texts:—

“Jesus Christ, the same yesterday, and to-day, and for ever.”

“The fruit of the Spirit is love, joy, peace.”

“He leadeth me”—a triumphant creed.

“Jesus Christ,
the same
yesterday, and
to-day, and for
ever.”

If we have given ourselves to Jesus Christ, then He has gripped hold of us with a love that will not let us go. And when He took us He knew better than we what we were. As Christina Rossetti puts it:—

“But, Lord, when Thou didst choose me, didst Thou know
How marred I was and withered, too,
Nor rose for sweetness, nor for virtue rue,
Timid and rash, hasty and slow?

Yea, I knew.”

He knows, and He will keep now, and next year, and for ever.

“The fruit of
the Spirit is
love, joy,
peace.”

Christ has given us an earnest of what He has done for us in the Holy Spirit. We speak sometimes of the power of the Spirit. But do we mean a dynamic force which will make us draw people into Bible Circles by a magnetic attraction? That kind of power would be dangerous. No, it may mean that a leader in Christian work in a college may have to sink into the background. . . . “The fruit of the Spirit is love, joy, peace.” It is through conformity to the character of Jesus Christ that the power of the Spirit of Christ shall be ours. It may be shown in a change of our plans to suit others, in the checking of a desire to contradict in a conversation at home. It *will* be shown in a power in prayer that God will give us.

"He leadeth *me*"—a triumphant creed. Many are troubled and puzzled about guidance. May I give you some thoughts—they are not original—that have helped me?

"He leadeth
me"—a tri-
umphant
creed

First, That God has a definite life-plan for me, peculiar to myself and it will be the glory of my life if I fulfil it. It rests with me whether I will let Him carry out the plan, or whether I hinder it by my self-will.

Secondly, God does not show the plan all at once, though He knows it, and it will open up.

Thirdly, He knows the best training for this plan. One sometimes feels inclined to doubt that. He put me in just the right kind of home, with just the right kind of brothers and sisters, in just the right kind of college. . . . I have no right to think other circumstances would be better. Think of what God is Himself, just and true and loving. He loves us far more than we love each other. He would never give a hard thing to us to do if an easy thing would have done instead.

Lastly, we only gradually come to know God's will, as self is turned out of our hearts. It is as the needle which has been trembling from side to side, points more constantly to the Pole, that it settles and is still.

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure."

Farewell Words.

“Now unto Him that is able
to guard you from stumbling,
and to set you before the
Presence of His Glory without
blemish in exceeding joy.
to the only God our Saviour
through Jesus Christ our Lord,
be Glory, Majesty, Dominion
and Power, before all time,
and now, and for evermore.
Amen.”

Exeter Hall,
Saturday Evening, January 6th.

Farewell Words.

At the beginning of this, the closing meeting of the Conference, the Chairman read three letters from past leaders of the British Student Movement:—Dr. Livingstone Learmonth, Manchuria; Mr. J. H. Oldham, Lahore; the Rev. W. H. T. Gairdner, Cairo. One thought, common to all, was the utter inadequacy of all human resources for the accomplishment of the Watchword, and the absolute dependence necessary on the power of the Holy Spirit.

"It is not enough for you to quit yourselves like men; you must quit yourselves like the sons of God."

"Read and re-read John xiv.-xvii. That the Church at home and the Church abroad should learn the Divine secret of bearing much fruit, seems to be the supreme condition of the evangelisation of the world in this generation."

"How shall we bless the nations? Is it not by giving the nations our best? And what is our best, if not God in Christ?"

The remainder of the meeting was devoted to farewell messages from student leaders—Dr. Fries, on behalf of the foreign delegates; Mr. Speer; Miss Price; the Chairman of the General College Department, and the Chairman of the Conference.

"I will go in the strength of the Lord God."

MR. S. F. HAWKES, B.A.

Most of us here, I suppose, are those who, like myself, are yet at the beginning of a knowledge of Christ, and have still to go back to the ordinary life of preparing ourselves in College. And most of us, I suppose, have, before this Conference, known what it is to be strung up to an enthusiasm that we feel now, and to lose it; to see in our grasp an ideal, and to lose it; to feel that God was near to His people, as we have been feeling Him near to us here, and after a week or two of our old life to feel that we have removed ourselves from Him once more. It is simply as one of those who has felt this that I can stand on this platform to give expression to what must be in so many of our hearts—gratitude to God for the enthusiasm which we know to be

The Question:
Will it last?

true, yet spoiled for us already, when we reflect, by the doubts that will arise and by the question that comes to us: Will it last? On this last day of our gathering I want simply and briefly but boldly to say how this doubt does arise. And yet, does it not seem like treason to that God Who has done so much for us in these days, to suggest that we can doubt? Are we not still full of the sense of shame that we felt when we came here into contact with the great ideal for the world, and recalled—for we could not but recall it—the low ideal that controlled our lives through last term? And can we not trust that God before Whom our ideals of last term stood out at once in their true colours as utterly worthless? Can we not trust Him, that our ideals of next term may be raised by the power of Him Who has proved Himself to us the God of Light? But I feel that perhaps we cannot do better than simply ask ourselves the question—it may not be in doubt of God's power that we raise it—Will it last?

Not the high
spiritual
tension.

This Conference has only been one of preparation; the whole of our life is only a time of preparation. Nothing is worth having unless we can say "Yes," when the question is asked, "Will it last?" But I felt, myself, before—I feel now—that we are so vague as to what it is we mean by the *it* which we want to last. Now, I think that if we mean by "Will it last?" will the high spiritual tension which we have been feeling here, in these unusual circumstances when we have been spending far more of our days than we are accustomed to spend in thought about God and religious truth, will this last?—if we mean that, I think the answer must be, It will not last.

I think the answer is that we who have failed before will fail again. I think the answer is that we who have to do our work in the world, that we who have to get our enthusiasm rubbed off by temptations which do not visit us here, but will come again, by indifference which we do not touch here—for we are removed, in a sense, in this Hall from that world which is indifferent still to our ideals—that we shall find that this spiritual tension will not last. It is good for a time, but it is not intended by the God Who made us, to be the normal state of our spiritual life. Do we mean that we shall be free this next term from those temptations for which

there has not been room in our minds this past week? The God to Whom we pray, "Lead us not into temptation," will keep us when temptations come; but I think that all our knowledge of His dealings with us, all our knowledge of our past life in College, leads us to believe that they will come.

What is it that will last? Three things. God will last, He through Whom this Conference has been what it has been. His purpose for the world will last. Our ideals for the world will fluctuate, our thoughts about the kingdom of this world and its ideals will change; but His purpose for the world remains the same. He Himself and His purpose for the world, are the two things that will last, the two things that can never be changed. His will for each one of us will last. Have we learned it here? Have we seen more truly than ever before—some of us—what His will for us is? Let us not, in moments of weakness; let us not, in contact with an indifference that will chill; let us not, especially when we feel (as we may now feel, in prospect), that over the strength of our life there steals the power of evil—let us not lose our grip upon the revelation of His will for us in His work.

What will last?

Then we ask ourselves not only whether the things that have meant all to us during these few days will last; but we also ask, "How can we continue conscious that these things are lasting?" How can we have abiding with us the confidence that here we see things in their true perspective and proportion and that the perspective and proportion of the world is utterly false? I think we have first to ever live in the humiliation before Him that it is so hard to attain. Do we not look back to times when we felt—almost in a morbid way—our utter worthlessness? But it is a false humility if it leads to a wrong analysis, which paralyses us as men of action. That is not the soil in which we may expect to see flourish the fruits, all active, of which we have been hearing in these few days. I have sometimes thought that we dare not pray for humility before God, if we knew what it would mean; that when we had played at thinking of our sin and worthlessness, we should shrink back afraid if we really thought God would answer our prayer, and show us what we are in His sight. But let us not lose the opportunity, when our eyes are fixed upon God and His Christ, when we have had before us such a manifestation of His

Humiliation.

**"I will go in
the strength
of the Lord
God."**

glorious power, when we are brought out of ourselves—let us not lose this opportunity to pray, in sincerity, that we may have a true light upon ourselves. It will not be morbid, it will not be a mere turning of our thoughts upon ourselves; but it will be the casting away of all that is evil, with a true and lasting sense of humiliation, while we are consciously in the dust before God. It will be with a true and lasting feeling of this kind that we shall go on in God's strength, to live our lives day by day, bringing forth more and more the fruits of holiness. I feel, too, that the question arises: "What is the sphere in which we are to live the humiliated life, the life of being down before God?" Does it not sometimes come to us that it would be so easy to do some great thing for God? How trite that is! How often we have heard men of experience tell us that it is easy to be a hero, but so hard to do our daily duty; yet, in God's name, let us face it! The true sphere wherein we are to live the life of humiliation, is the sphere of common things. When we think with shame of our past life, it does not mean that we are to plunge into some great activity. It means to do the little things that we have left undone; it means to do better the little things that we have done badly. The great Creator of all the victories of which we have been hearing in the foreign field, over these foes whose strength seems invincible, save to the eye of faith, is often foiled by the indifference of the commonplace man in the commonplace college. It is awful to think of the strength of indifference. Surely here, then, in these common things, is a noble ground for us. In God's strength, and only in God's strength, can we live this life of humiliation. The indifference, the low ideals of Christians, which we unitedly confess with such shame, each of us for himself, comes, I think, from a false and low idea of the unity of God's work.

**The spirit of
fellowship.**

Fellow students, do we not need to note very clearly, when we are leaving such times of fellowship as we have had here, the place which God would have the fellowship with other Christians to occupy in our lives? I think sometimes, that our prayers, when we leave behind us a time like this, are that we may look only to Him, and that we may not have any place in our lives for this fellowship. I believe that idea is false, and that one of the greatest helps and means of strength that God

has given to our lives and means us to employ—without which our lives are immature and one-sided—is this fellowship with one another. Let us strive, by the prayer-life of which we heard yesterday, to be so united with one another that, when we are apart in the flesh, we may be united in the communion of saints, through which we have this great help of fellowship, this great strength of unity. Back in college we can, through the prayer-life, have this fellowship with all the men and women who have gathered here.

And then, do we not, perhaps, sometimes leave Conferences like this with the feeling that, because we are to carry a message back to our College, because we are to be the apostles of an ideal, we are to be leaders? May God keep us from that false, selfish spirit which impels us to leave a Conference like this, thinking that we are to be leaders. We have been blind to the Spirit of Christ if we do not go back full of the idea that we are to be servants, that we are to go back with humiliation before God, and, equally, with humility before men, esteeming others better than ourselves. That we have an ideal is no credit to us; it redounds not to our spirituality, but solely to the glory of that God Whose is the ideal, and Whose servants we are.

The spirit of lowly service.

And when is the inspiration to come? We must be kept from feeling that the inspiration of this Missionary Conference is to come upon us only to fit us when we are in the foreign field. We must be kept by God's Spirit from the feeling that the inspiration of this Student's Conference is to indwell us only when we get back to College. God keep us from waiting. No enthusiasm is worth anything, that is not an enthusiasm for the immediate future—for the present. Perhaps the interval before we go abroad is one that we overlook. We cannot afford to lose any chance of carrying the inspiration of this time into the interval of preparation upon which we are entering. God grant that we may carry the ideal of this Conference, unimpaired, to our fellow students. There is a work there as great, as much God's work, as the work in the foreign field. God grant that we who have pledged ourselves to His service, in His good time, in the mission field, may not blind ourselves to His power at home. Let us take our

The result of the Conference in the immediate future.

enthusiasm with us and see if it stands the strain of work in our cities. Let us take the God-given sympathy that we have and test it in the dirt and the loathsomeness of the slums where God's people are living. Let us take the insight into God's purpose that we may have obtained here, and see if it is strong enough to see in God's indifferent poor, in God's outcast people—to see in them the image of God. If we do not see the image of God in the poor in our slums, if we care nothing about the image of God in those who have almost effaced it at home, do we think that we shall have any true sympathy for those in the foreign field?

May God give each of us a true knowledge of what it is that is to last from this Conference.

May God make us faithful in taking those practical means which will keep this ideal true and unimpaired in our commonplace life when we leave here.

May God keep us from putting off testing His power to the full, now, immediately, that we may be fitted for our great work hereafter.

“To Him that loved us . . . be Praise.”

DR. KARL FRIES.

The Foreign Delegates at this Conference have asked me to voice the gratitude that fills their heart towards their English brethren, who have received them with such splendid hospitality and with such warm-heartedness. I will not dwell upon all that this invitation and reception given to us really means. I will not bring in anything that would sound like a note of praise to man. Indeed, if there is one thing that has impressed us more deeply than any other, during these memorable days, it has been the clear and true keynote pervading this whole Conference, “Not I, but Christ.” So to Him who loved us and gave Himself for us—and, Who Himself gave us all things, including the immeasurable privilege of attending this Conference—to Him be praise and glory and honour. And this rendering of thanks will not, God helping us, be a word merely, but will consist in true-hearted and whole-hearted service in the circles in the different lands from which we come

and, in God's guidance, to the uttermost parts of the earth. Deeply stirring and resounding have been the messages which have reached our ears during these days. It is a great joy to me to be able say that they have not only reached our ears, but have deeply touched many a conscience and many a heart, calling forth many a resolution which, I trust, is not from man only, or from man's will, but is really the work of God, which will show itself to be lasting, even in days of darkness, doubt, and trouble, and will leave its mark on the world, in this time and in the time to come. Receive, dear friends, our warm gratitude, and believe that we will remember in our prayers you who have worked here, who have shown us so much kindness here, you who stand with us one in this great, world-wide work of the evangelisation of the world.

"I come to do Thy Will, O God."

MISS EFFIE K. PRICE.

First, I want to bear public testimony and thanks to God for the very great privilege of being here and entering more deeply, I do believe, into the counsels of God's will. And secondly, since it is my privilege to do so, I want to speak very simply from my heart to your heart, one word that is burning in my thought to-night, the word of God Himself, "Lo, I come (in the volume of the book it is written of me) to do Thy will, O God." God has given us, in His marvellous providence—weak and feeble of affections as we are; frail of body as we are, even the best of us; weak of intellect as we are, even the strongest of us—one imperial faculty, the will, which is from Himself. And I thank Him that He has challenged that one imperial faculty which every one of us has by this word of His which is for us, "Lo, I come (in the volume of the book it is written of me) to do Thy will, O God." Every one of us who holds steadily on from day to day to do the will of God, may enter (we have it from God Himself unmistakably) into the knowledge of the difference between right and wrong. A great many college women tell me

"I come to do
Thy will, O
God."

"If any man
willeth to do
His will, He
shall know
..."

that this is the thing that they are really longing to know, Jesus Himself has said, "My judgment is just; because I seek not Mine own will, but the will of the Father Which hath sent Me."

And we may know, too, if we take this will into our hearts and lives—"I come to do Thy will, O God"—that we have new food, because we are told by Christ Himself, "My meat is to do the will of Him that sent Me." Those who have come to do the will of God know that it is true that it is meat to do the will of the Father Who is in heaven.

It shall mean for us the richest, most costly, most ennobling, most beautiful friendship we have ever dreamed of; for Christ hath said, "Whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother."

I know that, as Miss Glass very beautifully said this afternoon, one does not at once enter into the entire knowledge of the will of God; but to use her own illustration, one enters more and more into that will, as the needle—trembling at first—begins more and more to settle steadily to the Pole.

**"The path of
the just . . .
shineth more
and more unto
the perfect
day."**

Not at once is our path illuminated; but it does shine, God tells us, more and more unto the perfect day. Though we go to different countries, to very different circumstances, to many varied environments, we know this about one another as we go—if we have this in our hearts, "I come to do Thy will, O God"—we know that together we are working out day by day—sometimes in loneliness, sometimes in isolation, oftentimes in dull and grinding routine—that eternal, irresistible will of God, which is inevitably to be done.

I was much touched, not long ago, to read about a certain soldier in our civil war, the American war of 1865. The soldier had a great deal of picket duty to do. As he walked up and down at night upon his restricted beat, not knowing but that at any moment he might fall by some bullet which should come from the thicket near him, he constantly repeated to himself the closing words of Daniel Webster's great speech on the Constitution. Amidst his danger in the darkness, that soldier said to himself again and again those glorious, human words.

Every man has a beat in life more or less narrow—we all find it so. But I know that, as you and I pace up and down—in a foreign land, in college life, or elsewhere—wherever God may have placed us, we can still be saying to ourselves, “I come to do Thy will, O God; show me Thy will more and more, as I can bear it; guide me more and more as I am worthy of it, as I can fix my mind upon Thee.”

“Teach me to do Thy will.”

“I come to do Thy will, O God,”—we can say it when we rise in the morning.

“Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!”

“I come to do Thy will, O God,” we can say a bit later in the day, when work crowds upon us thick and heavy, and when all the rush and hurry of college life is about us. “I come to do Thy will, O God,” we can say to ourselves again at night, as David did, when we wake in the night watches. “My meditation of Him shall be sweet.” “I will bless the Lord Who hath given me counsel; my reins also instruct me in the night season.” “I come to do Thy will, O God.”

“Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

When I have given that, and when I feel that still I am weakness and nothingness, then I can recall to myself that, even though I am to work out my own salvation with fear and trembling, it is God That worketh in me both to will and to work for His good pleasure.

“It is God That worketh in you both to will and to work for His good pleasure.”

“Jesus Christ, the same yesterday and to-day
and for ever.”

MR. H. C. DUNCAN, M.A.

May I, as a closing message to you all, give you these very familiar words—but how much they mean!—“Jesus Christ, the same yesterday and to-day and for ever.” I believe that during these last few days, some of us, many of us, all

of us, have been realising, as never before, the reality of spiritual things, the reality of fellowship with Jesus Christ. Perhaps, while some are dreading what lies before them, others may be giving not a single thought to the future, never suspecting that there may be any different experience in store for them when they leave this Conference. Let us ever remember these words : Jesus Christ is always the same ; He changeth not, we change. One day, we may feel elated and ready for anything in His service ; another day, we may feel so depressed and down, that we feel we cannot do anything for Him. Let us not trust in our own strength. Let us not look to our own strength, to our own weakness ; but let us in these days to come, keep looking unto Him. Oh, that we might go out from this Conference, each one of us, with that true enthusiasm for the cause of Christ, which we spoke of at the meeting on Tuesday evening, which is grounded upon knowledge of facts, and upon true consecration to God. We have had facts put before us during these last days ; but let no one leave this Conference without calmly and deliberately saying from the very bottom of the heart, to God, "I give myself wholly up to Thee, to live for Thee, to work for Thee, to seek only to do Thy will as Thou makest it clear to me." Let us take care that we do not seek to live upon any store of spiritual experience which we may think we have. Let us rather each day seek to enter anew into the very presence of God. Let us, morning by morning, wake to receive from Him new strength to meet the trials, difficulties and temptations of the day. Let us seek to trust only in His almighty power ; and, come what may, let us keep confident in Him. Then, I am sure that, as we go back to our colleges, however great the difficulties may be which we have to face, we shall face them with determination, we shall face them with joyful hopefulness, we shall face them in the very strength of God, knowing that then there is no difficulty too great to be overcome. Let us not be easily cast down. "Not by an army nor by power, but by My Spirit, saith the Lord of Hosts." The power is at our disposal. Let us in our college difficulties, in the difficulties that may come to us in our own lives, ever look away to God, ever turn to Him in prayer. I think that, yesterday, many of us were deeply impressed by that message which Dr. Horton gave to us, namely, that true spiritual preparation is in

prayer and in—as he put it—fasting from the world. Let us go forth seeking God's strength, to be men and women of prayer; and let us seek very earnestly to be whole-hearted in the service of God; to take care that there is nothing in our lives, nothing that we are doing, that is in any way detracting from our influence for Him. Oh, if this company here assembled to-night—if we who are here go out determined to live for God, determined to give ourselves wholly up day by day to seek first the Kingdom of God—then I am sure that this Conference will not have been held in vain, that its influence will spread into our colleges, that men and women will be led to take a deeper and truer and more vital interest in the things concerning the Kingdom of Christ, and in very truth the day shall be hastened when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. “Jesus Christ, the same yesterday and to-day and for ever”—may each one of us take that ever-present promise with us in these days and weeks and months that lie before us; that we may know something of the secret of a life hid with Christ in God, which draws daily strength, which draws strength for the supply of its daily needs, from fellowship with God Himself.

He is able to Guard us from Stumbling.

MR. ROBERT E. SPEER, M.A.

As the closing moments of our Conference draw near, and those of us gathered here part, never on this earth to meet again, ought we not, before we think of ourselves last of all, to lift up in our hearts a silent prayer for any men or women who may have come to this Conference, but have never yet surrendered their lives, in faith or in consecration, to Christ? It would be a strange thing if so many students should have come together without there being among them some who have never given heart and mind to Christ. And it would be a sad thing, if, away from this Conference, where so much has been said of the soul's need of Christ, and of Christ's claim upon the soul, any man or woman should go without having met Christ face to face, and surrendered to Him. Surely, if there ever was

“Behold, I stand at the door and knock.”

such a time in the lives of us who are gathered here, this is the time of which it may be said by Him, "Behold, I stand at the door and knock. If any man open the door I will come in to him, and will sup with him." It would be a dreadfully perilous thing for any one of us to go away from this gathering with heart or mind steeled against Christ.

**"Unto Him
that is able to
guard you from
stumbling."**

Yet there are perils for us; for those who have intended already to give Christ all. We have seen great visions here; we have formed large purposes here; new and blessed resolutions have come to us here; and, as we think about them, doubtless, many of us have been saying to ourselves, "These have been fine things, but I know I shall not be able to keep them. I shall be perfectly sure to stumble and fall." Undoubtedly, the memories of this Conference will not keep us from stumbling, but I read in the Epistle of Jude, of One Who is able to guard us from stumbling, and to present us faultless in the presence of His glory with exceeding joy. Just so surely as we are willing to-night to commit ourselves unto Him, and to lean with all our strength upon Him, and, if we fall, instantly to rise again and say, "Lord, it was my fault, and not Thine," and, meanwhile, to keep right on, doing His will as best we can, He is able and willing to guard us from stumbling. We shall be subject to the peril of looking back to this Conference as the great time in our life. Already language has been used of this Conference speaking of it as a mountain-top of privilege and transfiguration, as though to-morrow lay in the dark valley beneath the mountain, destitute of the privileges of the mountain-side.

**"Let us press
on unto full
growth."**

I read in another Epistle of the New Testament, an exhortation to us not to fix ourselves thus upon past experiences, but to leave the first principles of Christ, and to go on unto full growth. These have been good days, but should not to-morrow be a better day? I expect Christ to be sweeter to-morrow than He has been to-day, and sweeter on Monday than to-morrow. He is the same yesterday, to-day, and for ever; never less, but, surely also, always more. Forgetting even the good times that we have had here, we are to believe that, to-morrow, Jesus Christ may be more to us and may give us, to-morrow, more than even in the

artificial and unnatural surroundings of these last few days He has been able to bestow.

We shall be subject to the temptation, all of us, of drifting fast and far from the new light and love that we have seen here. We shall be caught, all of us, in strange currents to-morrow. It may be that we shall be caught in them even as we go away from our gathering this evening. Perhaps for us was such a word written as that at the beginning of the second chapter of the Epistle to the Hebrews, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." The current of selfishness, the current of sin, the current of personal weakness, the current of fear of criticism or of opinion—these are only a few of the currents that may catch us and swing us far away from the things to which we ought to give the more earnest heed, lest haply we drift away from them. But there is One Who will be able to hold us to them; let our last thought to-night be of Him, and let the last word that is to be spoken to-night be His name. He Who is able to guard us from stumbling, and to hold us on, day by day, in ever richer and larger life, is able also to hold us firm and steadfast and true and loyal to all the great purposes of life, and to His own Divine calls to our heart. The spirit without a love of Jesus, said John, is not of God. The spirit that, to-night or to-morrow, will put Jesus away into a small place in the life; the spirit that will, in any wise—by neglect, by indifference, by disobedience—annul Him, is not God's Spirit. If God's Spirit be in our hearts to-night or to-morrow, He will secure for Jesus Christ there the place of complete pre-eminence and control. Is Christ there in our lives, fellow students? Will He be there to-night and to-morrow, every thought subject to Him, every impulse and taste and passion of life held in the leash of His loving obedience? Is Jesus first, the same yesterday and to-day and for ever? Now, and then, shall we not make first, in heart and life, our Lord Christ Jesus?

"We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

"That in all things He might have the pre-eminence."

Africa.

Africa as a whole : Survey
of the missionary force .
The principal tracts still
unentered by Christianity .
West Africa and the Congo
problem
Some phases of the South
African question from a
missionary standpoint . .
Spiritual Awakenings in
Livingstonia. The place of
Native Agency
Women's work for the
women of Africa

"Africa proclaims by her own heathenism that she feels very strongly the need of a Saviour . . . She is through this heathenism groping her way like a blind man to find her God."

Exeter Hall,
Wednesday Afternoon, January 3rd.

Africa as a Whole.

THE REV. H. E. FOX, M.A.

The thesis which has been assigned to me is tripartite. As touching the evangelisation of Africa I have to speak, first, of that which has not been done; second, of that which can be done; and last, of that which is likely to be done in consequence of trans-continental railways.

Unevangelised fields in Africa.

Taken as a whole the Dark Continent is still an unevangelised mass with a broken fringe of light around its edge, and a few threads and streaks radiating inwards. Submitted to a closer survey the gaps and blanks become more apparent. The 56 Protestant missionary agencies, and 22 Roman orders or missions which are in the field may still find plenty of room, if they will, without treading on each other's heels. I content myself with referring only to a few of the areas where work is being done.

North Africa.

Starting from the north, and going westward, southward, and then round by the east to the part from which I began, I note that along the whole of the Red Sea littoral there is now no Protestant Mission, but only a small Roman station at Suakim. Lower Egypt has drawn a considerable body of various missions, but Upper Egypt, so long closed, is only now about to be penetrated by one Protestant Society, the Church Missionary Society, and to be re-occupied by the Austrian priests who had been driven out of Khartoum. A vast region of heathen tribes, such as Dinkas, Shilluks and Gallas, together with the Mohammedan districts, such as Kordofan, are still absolutely untouched. Along the northern coast the North Africa Mission is working in most of the important towns. The Wesleyans, Scotch United Presbyterians, and French Protestants have each one station; the Roman Missions are in strong force and are the only people who have entered the Sahara.

From the Senegal to the Niger.

Turning the corner of the Continent, I note that from the Senegal River to the Niger nearly all Christian Missions hug the coast. European and American, Roman and Protestant—

with the exception of the Basel Mission in Ashantiland, a Roman Mission in Dahomey, and several Protestant stations in Yoruba—are seldom more than a few miles from the sea. A vast hinterland north and west remains unevangelised and imperfectly explored. Along the Niger waterway the Gospel has been carried for several hundred miles as far as Lokoja and Egga, and within the last few weeks a small party, under the leadership of Bishop Tugwell, has started to enter the unbroken lands of the Hausa States, to which for more than twenty years English Christians have been looking with yearning hearts.

From the Niger to the Congo there is a repetition of the same scanty coast-fringe. Two Protestant Missions (one English and one German), and one Roman Mission (from Germany) in Kamerûn, and one American Protestant and one Roman Mission (from France) in Gabûn, and these on the slenderest scale, are all that represent Christ for more than 1,000 miles of African shore, while reaching eastwards there are again vast regions untouched.

**From the
Niger to
Congo.**

The Congo, like the Niger, has carried the Gospel into the far interior, so that the station of our Baptist brethren furthest east is within a short journey of the most western station of the Uganda Mission. But noble as the work has been along this great river, it has not been possible as yet to go far from its banks on either side. South of the Congo is again another strip feebly manned. Two American and two Roman Missions stretch along with sparse stations for another 800 miles, and also with a hinterland geographically wide and spiritually waste.

Coming to the southern angle of Africa, we find that the shorter diameter, the healthier climate, and the consequent influx of a European population have produced conditions altogether unlike those in any other part of the Continent. But even here, with the exception perhaps of Cape Colony, the agencies of evangelisation fall short greatly of the need. In Damaraland and Namaqualand in the west, and in Mashonaland and Matabeleland in the east, there is still extremely little being done. In the former a German Mission has five stations, the English Wesleyans two, the Roman Catholics two, and a Finnish Mission one, in an area not less than 125,000 square miles, with a considerable, though

South Africa.

scattered population. In the latter, leaving out the English Episcopalians who labour chiefly among the Colonists, two English, one Dutch, and one Roman Mission are the only organised witnesses for Christ. Of the evangelistic efforts of the South African Republics I can say nothing; the history of their relations with the natives has not been happy. There has been little evidence of a desire to communicate to the black people the blessings of the Gospel of Peace.

**North of the
Zambesi.**

Northward of the Zambesi the conditions present a contrast to those of the western coast; 1,500 miles have only one station, that of Portuguese Roman priests at Mozambique, till Zanzibar is reached. But inland quite a number of missions have been planted, of which perhaps those of our Scotch brethren at Livingstonia and Blantyre are the best known. Further still in the interior two English Missions and one Roman have made their way, but beyond them, westwards and northwards, behind the great lakes and up to the head waters of the Congo and the roots of Ruwenzori, no messenger of the Gospel has gone; the Arab slave raider, the elephant hunter, and the pygmy remain in darkness.

**The East
Coast.**

From Zanzibar to Mombasa and northwards to Lamu, there is a sprinkling of missions along the coast line, reaching here and there to the interior, as to the Usagara and Unanyembe country in the German Protectorate, and further still to the rapidly extending but still sorely undermanned countries that lie round the Victoria Nyanza.

Somaliland.

Ere we reach our starting point there still remains perhaps the largest gap—the great horn of Africa which stretches eastwards of Abyssinia, known as Somaliland, which is still wholly untouched, but for a small Swedish Mission among the Gallas.

**The best lines
of approach.**

If this hurried survey reveals the enormous extent of territory still remaining to be possessed, it leads to the enquiry which of them can be best reached, along which line is the attack most hopeful. I take it that we shall all agree in one axiom. The successful evangelisation of any country must largely depend on its own people. The foreigner may bring the Gospel, but the natives must spread it. Up to the present time the African, unhappily, has not shown an aggressive missionary spirit. I believe I could only point

with confidence to one mission field where anything like indigenous activity in this direction has been displayed. In Uganda the readiness to go forth and teach is only less remarkable than the readiness to learn. Already one in every ten of the church members, whether as a volunteer or supported by his own people, is engaged in some kind of evangelistic work. But apart from this, if the line of least resistance be sought as a condition for missionary enterprise (I am not prepared to say that this should be so necessarily), the countries where there is the freest political and religious toleration will be those which will furnish the best openings by which to reach (I will not say attack) and win the non-Christian peoples of Africa.

Hitherto Africa has been penetrated chiefly by its waterways. Before many years are gone it will be covered with the quick growing network of the railway. Is it to be welcomed? Are the advantages which it will bring greater than the evils which inevitably hang on the skirts of European civilisation—a civilisation which very often is un-Christian even when not anti-Christian. I believe to this we may give an unhesitating 'yes.' The railways will give the death-blow to slavery. The iron horse will take the place of human flesh and blood as the carrying power. The railways will teach the African the dignity of labour and the value of time, two lessons which barbarous races are very slow to learn. The railway by saving the enormous cost of carriage and expenditure of time will vastly facilitate missionary efforts. When loads can be carried from Mombasa to the Victoria lake for as many pence as they now cost pounds, Bibles and reading books will be cheaper, food more abundant, the resources of civilisation more accessible. India and Canada, with populations of very different kinds and conditions, both bear striking evidence of the blessing which quicker communication between one part and another of vast territories confers upon their inhabitants.

It was just ten years ago yesterday since the noble-hearted Mackay, writing from Usambiro, where so soon afterwards he lay down to die, sent home this stirring appeal: "You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents. You will find scope for the exercise of them all.

Probable effect of the projected railways.

Mackay of Uganda's Appeal.

You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. We want men who will preach Jesus and the Resurrection. 'God is a Spirit' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in Spirit and in truth."

West Africa and the Congo.

THE REV. W. B. STAPLETON, OF THE CONGO.

**The Congo and
its problems.**

My subject is West Africa and the Congo, but as I have only a book acquaintance with the problems peculiar to West Africa as distinct from the Congo, and have spent ten years as a pioneer missionary on the banks of the Great West African River, you must allow me to confine my remarks strictly to the field I know well.

This rule permits me to dispose of two of the three questions suggested to me as worthy of treatment in a very few words.

Drink traffic.

First, as to the effect of the drink traffic. The Government of the Congo Free State is not perfect, far from it, but thank God its hands are clean in relation to the drink traffic; it has loyally kept the Brussels Convention both in the letter and in the spirit, and has thus saved the major portion of its dominion from this unmitigated curse.

**The loss of
valuable lives.**

Secondly, how to meet the argument that it is wrong to waste valuable lives on decadent races. Stated thus and in relation to the Congo, and, indeed, all Africa south of five degrees north, this argument rests, in the first place, on an assumption which, in my judgment, is inconsistent with the facts, and further, it begs the whole question by the use of the term "waste." The Bantu race is *not* a decadent race. Here and there a tribe is met with, living in a very unhealthy district, which seems to have sunk below the possibility of physical regeneration, and here and there also, alas, a tribe irredeemably corrupt. But as a race decadent? Certainly not. Ere long the European powers which have so generously divided this portion of Africa amongst themselves will realise that the Bantu race is the most important and most valuable asset, absolutely essential to the worth of their

possessions, and when they do, we may expect such legislation as will allow of the vigorous natural growth of that race.

Are valuable lives *wasted* in Africa? We all know the story of a woman who was said to have wasted an alabaster box of ointment exceeding precious. No life surely is too valuable to be spent in Africa in response to the call of Christ, and with regard to our brethren and sisters who have yielded up their lives in the Dark Continent, we do not yet know the worth of sacrifice in the economy of redemption. We do know that the death of Christ was in some mysterious way necessary to make redemption possible, and that the end was worthy in the thought of God. I am growingly convinced that sacrifice on our part, sometimes the sacrifice of the life, is just as necessary if that redemption is to be made effective. Well would it have been for many a man if he had dared to *waste* his life even on a decadent race, rather than to have *saved* it in Britain by shirking the higher call. Calvary knows nothing of decadent races, nor, as far as I can see, does the great Commission.

Are they
wasted.

What are the main features of the Congo problem? Here is that problem as I understand it. Given the geographical and climatic conditions of the country, and the mental, moral, and social state of its peoples, how can we best adequately fulfil the Saviour's command "to preach the Gospel" to the tribes of the Congo basin, and "to teach them to observe all things whatsoever He hath commanded" us.

The Congo
problem.

The geographical conditions are fairly well known. Starting from the mouth you have first the 150 miles navigable for ocean steamers from Banana to Matadi. Then the cataract region 215 miles in length terminating at Stanley Pool, now intersected by the Congo railway. At the Pool commences the 1,000 miles open all the year round to navigation by light draught steamers to Stanley Falls, where the river is again shut by cataracts. Great tributaries as the Kasai, Mobangi, Lulunga, etc., offer some 2,000 to 3,000 more miles open more or less regularly to small steamers; and on these tributaries and the smaller ones several thousands of miles can be negotiated in steel boats and canoes. The Congo River with its affluents forms one of the finest networks of water communication in the whole world. The climatic conditions are notorious. The Congo drains a malarious region more or

Geographical
conditions.

less unhealthy to natives, witness the mortality due to sleep sickness alone, and to Europeans, as the long death roll sadly attests. Mentally the Congo native is a precocious child, morally he is a barbarian, socially he is yet in the patriarchal stage.

Points in the
problem
settled by
experience.

Twenty-one years' experience allows us to regard a few points as settled. The Baptist Missionary Society works a line of mission stations 1,400 miles in length, reaching from the port of Matadi to Stanley Falls in the very heart of the Continent. By means of two transport stations at the termini of the railway and two steamers on the Upper Congo, these ten stations are supplied year by year practically without a hitch, thus shewing that the geographical conditions can be met. Indeed, once on the waters of the Upper Congo and the back of this difficulty is broken; water communication being the simplest in the world. The climate is a more serious matter. But here again, the fact that missionaries serve longer terms and fewer die in proportion, than traders or Government officials, shews that we are learning to adapt ourselves to difficult conditions, and apart from the idiosyncrasy of men who seem bound to die of their first fever, I believe that the most serious breakdowns are due to harassing overwork in a tropical country which does not yield a sufficiently nutritious diet.

(1) Methods of
work.

The question of method may be regarded as settled. Notwithstanding the unhealthiness of the climate, the European must live on the Congo and witness in his own life to the saving power of the grace of God. His wife should join him, both for his own sake and for the purpose of establishing a Christian home, teaching therein the glory of wifehood and motherhood, and shewing how Christianity sanctifies all domestic and family relationships. I lay great stress on an enacted family Christianity. The language must be learnt so that the peoples may hear the glad tidings in their mother tongue. The Bible must be faithfully translated so that free access can be had to the word of God, and so that, should occasion demand it, that Bible could be left to make its own impression on the heart and mind without the aid of priest, whether Catholic or Protestant. The translated Bible necessitates the establishment of Christian Schools in which the people may be taught to read, and presses upon which it can

be printed. Medical work should be carried on to save the body and vanquish witchcraft, workshops founded to teach the dignity of labour and create new industries—in a word—at important district centres mission stations should be established and strongly manned, where all the array of saving institutions and gracious agencies which have proved effectual in the regeneration and uplifting of other races, should be set in effective and combined operation; and all these agencies should be directed to the one end of founding a self-supporting, self-propagating, native Christian Church; that Church to be given strong, loving, and wise direction and training, until capable of working out the Saviour's purpose in the land of its birth; the first generation of evangelists and pastors, at least—and I lay great stress on this—should receive their training on the spot. This is the method adopted by the Baptist Missionary Society and with a striking measure of success.

If the question of method be settled that decides the question of the type of man needed—a strong man; a strong man physically, a strong man mentally, a strong man spiritually. A man under no vow of celibacy, having some mechanical ability and some medical skill. A man capable of becoming a linguist, a preacher, a teacher, a pastor and a Christian statesman of sound nerve, even temper, and gracious common sense. (2) Type of men needed.

This European agency should be maintained—and maintained effectively—by the Home Church. The disastrous history and melancholy failure of Bishop Taylor's so-called self-supporting Mission emphasises this. Just as emphatically however, the work of the native Christian Church should be supported from the very commencement by the natives themselves. (3) Home support.

No insoluble factor is presented by the mental, moral and social condition in which the people are found. At the present moment, on the upper Congo, missionaries are living in substantially built brick houses with tiled roofs, every brick and tile having been made and laid, and the woodwork done, by trained lads. And this work, in the judgment of Major Pulteney (an English officer of much African experience), would do credit to English artisans. Our steamers ply the Congo, the engines being under the charge of Congo engineers, Special obstacles; none in the social conditions.

who build our steel boats, work our lathes, our forges, and do all necessary repairs. Lads at Bolobo set up and print gospels, hymn books, catechisms, a monthly periodical, etc., in five native languages, do all the printing for the French Congo Government in French, and do it as well as it could be done in Europe. In recognition of the fact that mission training makes these young men better citizens, the Congo Government gives them a piece of land, freehold, on which they make themselves houses after their own hearts. When I see these lads, whose fathers were, and are still, loafing, drinking, gambling polygamists vegetating in low, dark huts, when I see these lads building for themselves, on their own land, light, airy, three-roomed houses, furnishing them with bedsteads, tables, bookcases, etc., the work of their own hands; marrying one wife, a cleanly, decently-clad Christian woman; eschewing drinking, gambling, and all kindred vices; joining in Church fellowship and closing the day with family worship; when I realise that a witch-doctor—the terror of a whole neighbourhood—has fled from the ridicule of those he formerly led captive at his will; that the native Church has voted polygamy to be inconsistent with Christian faith and practice; that the creditor and debtor walk together to Church services; that the freeman and slave drink from the same cup at Communion; and natives give their fellows Christian burial in a sure and certain hope of a resurrection; I am convinced that social habit and custom cannot withstand the Gospel of the Nazarene.

Or in the
mental habit
of the people.

Neither can mental habit. On the Congo may be seen a generation which has passed through our schools, many of whom have gone back with the Gospels in their hands to the villages from whence they came to leaven them with the truth they know and live, others are working as evangelists sustained by the native Church, others are forming schools on their own account; another generation is in the schools growing up on the Gospels, Catechisms, Bible Histories, Bunyan's Pilgrim's Progress and Holy War. Much may be expected of this. The Baptist Missionary Society alone has reduced four languages and translated and printed the Gospels in them; and now the Congo carrier round his fire on the lonely hillside, the Bobangi engineer on the steamer, the Bangala soldier on the State station, and the swarthy Bopoto at the island fishing camp, all may be seen poring over the

Word of God ; and native Christians are manning out-stations, conducting Bible classes, writing hymns and articles for their own paper, meeting in Societies of Christian Endeavour, teaching, preaching, evangelising. The mental problem is on the way to its solution.

Is there any special problem from a spiritual point of view ? Well, one can but note, of course, that the Congo native has no very deep sense of sin. I have come to the conclusion that we can only look for that as the outcome of a deeper spiritual insight, a richer Christian experience, and a keener Christian consciousness than they can yet possibly possess. It will come. The baneful hereditary results of generations of sinning, the awful influence of heathen environment, the paralysing grip of hateful and vicious habit are painfully manifest in the life of the brightest of converts, but we have converts who will walk sixty miles to be present at a Christian service, who will endure persecution for righteousness sake, subscribe out of their poverty to give the Gospel to their heathen neighbours, work without material reward for the salvation of their fellows ; and I must confess that with all their faults I scarcely ever grip the hand of one of them but I think : Here, but for the grace of God, is a man who would have been a gambler, a drunkard, may-be a cannibal ; and I thank God for what he is. Only the other day a young man who had worked voluntarily for four years as an evangelist was buried by his fellow Christians with a palm branch in his hand, as a token of victory. The news got very close to one's tears.

Special problems : the sense of sin.

What then is the serious factor in the Congo problem ? I pass over the difficulties created by the advent of large numbers of Europeans, the problems arising from the forcible extension of European Government, and the iniquitous practices of Chartered Companies—these are bad enough—but the most gravely serious, the heart-breaking factor, is just want of workers.

The great want—workers.

We have occupied in the missionary sense—quite a different thing to effective occupation—a stretch of country from the Ocean to Stanley Falls. We have reduced the main languages spoken along that stretch, translated Gospels into them, gathered the children into schools, and diligently sown some districts with the seed of the Kingdom. Along the

Extent of ground covered.

whole reach of the Upper Congo, where Stanley barely escaped the cannibals, and Grenfell steamed against clouds of arrows, there is not a village we cannot enter with the Gospel. With our present staff we cannot enter a tithe of these open villages. We cannot keep pace with the school work on our stations, much less take advantage of the openings on every hand for out-schools; and all round us are those we have already taught clamouring for a Literature faster than we can supply it; whilst on the Lower Congo must be added the painful fact that our brethren are not sufficient to reap the harvests for which they have sown in prayers and tears, and about them are little Christian communities growing up, whose life is gravely imperilled for lack of active superintendence.

God in answer to the prayers of His servants has opened the huge Congo territory to evangelistic effort, and in response two, three, and in exceptionally favourable seasons, four missionaries are at intervals of about three years, appointed to a site which is one day to be a mission station. Brick houses have to be built of clay yet in the ground, and of trees yet standing in the forests, and by natives who must be taught to handle the trowel and the saw. The language has to be reduced and translations made. The children have to be gathered into the school and taught, services held, the sick treated, and the Gospel preached over a district stretching away out from 100 to 200 miles in each direction, all to be covered on foot or by canoe. This in a tropical country where good food is at a discount, where a missionary must, whether he will or no, indulge in fevers and take furloughs—that is missionary occupation of the Congo country.

Unoccupied
regions.

And then the regions beyond! Think of the Upper Congo alone. The great Kasai with its 2,000 miles of water-way has two small mission stations. The Juapa possibly one, the Ikilemba none. The Lulanga, thanks to the Congo Balolo Mission, four (but what are they among so many?). The 500 miles of the Lomami none. In French Congo, drained by the Lawson, Sanga, Nkene, Alima rivers, miles again to be reckoned by thousands, none. In the immense country drained by the Mobangi-Welle, the country of Marchand's exploit, stretching away to the Bahr el Ghazal, with the great Sakara, Niam-Niam, Mombuttu tribes,

none. The Itimbiri, the Aruwhimi, draining the country of the Azande, the Bangba and the dwarf tribes, none. The huge Manyuema country lying between Stanley Falls and Lake Tanganyika, none. When I stand on the beach of my own station at Yakusu, within hail of Stanley Falls, the nearest missionary neighbours to the west are my Baptist Missionary Society brethren at Upoto, 300 miles away. To the north total darkness; when the Church Missionary Society workers reach Khartoum they will still be more than 1,000 miles away. To the east a blank forest wall and the Church Missionary Society station on Lake Albert, 400 miles distant. To the south-east a land of horrible cannibalism, and the London Missionary Society workers, no nearer than Lake Tanganyika. To the south an utterly unknown country and Arnot's nearest mission station 700 miles off.

O Lord, how long?

That is the Congo problem. In the first place, workers, in the second place, workers, in the third place, and always, workers. Beside this all other problems sink into insignificance.

Say not ye, "There are yet four months, and then cometh harvest? Lift up your eyes and look on the fields for they are white already to harvest. Pray ye, therefore, the Lord of the harvest that He send forth labourers into His harvest."

Some Phases of the South African Native Question from a Missionary Standpoint.

THE REV. W. C. WILLOUGHBY, OF BECHUANALAND.

Ruskin has taught us in the "Crown of Wild Olives," that the strength of a nation depends not upon the extent of its territory or the number of its population, but upon the kindness and justice of its government and upon its ability to increase as one great family, in perfect fellowship and brotherhood. And Lord Rosebery said a few months ago, "the Church must at least achieve this, it must mould the nation, it must leaven the nation, it must raise the nation, or history will record it to have been a failure." And if in these sentences the word "empire" be substituted for "nation," neither utterance will lose anything of force or truth.

South Africa is a part of the British Empire, and the nation is evidently prepared for great sacrifices rather than fail in what it deems to be its duty. But the end of the war will be but the beginning of a larger enterprise, and the fibre of our manhood will be tested, not by the pull upon our military resources, but by the wisdom, the sympathy, the patience and the self-control of those whose work it is to give perfect fellowship and brotherhood to Dutch and British in South Africa. And yet that is not the largest question of South African politics. The native problem is more difficult still. There are not a million white people south of the Zambesi, but there are probably six or eight millions of blacks. What shall we say of the task of welding the black and the white together, so as to form one strong, self-reliant, and mutually helpful brotherhood? And yet, stupendous as the work may seem, it must be done. And the Christian Church alone can do it.

Proportion of
Blacks to
Whites.

Some of my missionary brethren in this Conference are just now trying to justify their work among decadent races. And they will surely succeed. But that question does not concern us in South Africa. Our natives do not die at the touch of a civilised finger; they increase more rapidly than ever they did before. In the dark old days when Christianity was neither an inside influence nor an outside control, the tribes met one another in frequent battle. And whether the fight was an outward and visible sign of an inward and spiritual hatred, or whether it was a mere short cut to the possession of a neighbour's cattle, it tended all the same to keep the population down. The chief too, with his autocratic power, and his impatience of criticism was apt to answer the opposition with arguments that lacked nothing of force or keenness. And there was the witch-doctor, dread man, who held communion with the powers of darkness, and knew here a root and there an herb that tended towards healing, but knew a dozen more that readily spelt death. Then also, the babe that was unwelcome to its mother and uncared for by its father became a meal for the beasts that prowl at night. But all these things are changed now. And even the drought and famine that visit the Central Plateau in every decade, are not allowed to kill the natives off as once they did; for the claws of the famine fiend are surely clipt in the land

In the old
days.

that the railway passes through. By the laws that we have imposed upon the natives, and even more by the spirit that our missionaries have instilled into their tribal life, these things have had to cease. Gentlemen, success lies not alone in the good that you do, but in the harm that you hinder. Christianity has not merely touched an individual here and there, selecting him from the mass of heathenism and placing him as a living stone in God's temple; but it has elevated the whole tribal life. Where I live, for instance, the very heathenism that surges around us to-day, would rise in vengeful fury against the man who should dare to attempt deeds that once were common. It is true that we have imported a few vices. We have for example, in Cape Colony, separate and specially licensed canteens for supplying liquor to natives—brandy at a shilling a bottle, and brandy that is warranted to kill at a thousand yards. But, vices and all notwithstanding, the advent of the white man has been good for the black. And now, in spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were sixty years ago. The Zulus in Natal have doubled their numbers in twenty years. In thirty years the Basuto have quadrupled, overflowing into the Orange Free State and the Cape Colony. The Bechuana are probably four times as numerous to-day as when Dr. Livingstone was a missionary among them. Dying out at the touch of civilisation? Why the natives of South Africa were never so thoroughly alive.

To-day.

Vitality of the native races.

And this vitality of the natives may mean the permanent enrichment of the Empire if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry or handicrafts. The Cornish miner who goes to work at Kimberley or Johannesburg, does not wield the hammer and turn the drill, as he did at home. In the new land he finds a new environment, and discovers that he can do very much more by directing the labours of the two, or three, or half-dozen natives that are allotted him. And the same holds true to some extent of all the skilled labour that England sends us. The brain of South African industry is at present covered with a white skin; and apparently will long

Its right use.

continue so. But its brawn is covered with a black skin, and there is no immediate prospect of a change. The problem is to harmonise brain and brawn, so that each may take its proper place in the common service. For if the strength of a man be not controlled by his intelligence you have madness, and if the muscle of a community breaks finally with its brain, you have—what? Madness, also, only we call it anarchy when it affects a community.

Disappearance
of tribal life.

And signs of this disease are not wanting in South African life. I must keep to the native question; I must not stray beyond the limits assigned me. Wherever Englishmen go they take with them an enthusiasm for freedom. And natives working with them catch the contagion, often to their masters' annoyance. And that is largely why the master prefers "raw natives," or natives who, having been further removed from European influence, have caught less of the free and independent spirit. In all our tribes to-day there is an impatience of restraint that former generations would have looked at with wonder and alarm. In fact the new wine is bursting the old bottles. The autocratic power of the chief, with its inevitable espionage, is out of harmony with the freer forces that are now playing upon native life, but tribal life must inevitably end when the power of the chief goes, and the existence of the chief is doomed. By the middle of the Twentieth Century there will be scarcely a vestige of it remaining south of the Zambesi. And whatever one may say in favour of such very exceptional chiefs as Khama, one cannot upon the whole regret the change that is inevitably coming. And yet the change must not come with the suddenness of a revolution, nor must it come before we have prepared the native for his new inheritance. For it is tribal life, which centres in the chief with his petty jealousies and local interests, that prevents the fusion of the South African blacks. Let this go, and they will tend more and more to consolidate into a community—and a community, mark you, very much more numerous than the whites.

Native
virtues.

And further, this vitality of the native may enrich our thought and character. If, as a nation, we honestly seek to uplift our vassal tribes, we shall certainly be strengthened and ennobled by the very work we do. And more than that, there is a gain of intellectual wealth in the sympathetic and

benevolent study of the lives of other nations. Think of the treasures of thought that the Western mind has inherited this century from missionaries compelled to the sympathetic study of lives so different from their own. Just as contact with Hellenism enlarged the horizon of certain theologians at Jerusalem, so has contact with India, Japan, China and Africa, widened the horizon of British thinkers. And our South African type of character, too, will be stronger, not weaker, if it take to itself some of the complementary virtues that are evident in the native.

Native vices.

But if there is virtue in the native, there is vice, too—and much more of it. And if the vitality of the black is permitted to be a vitality of vice, then it may one day overwhelm us. For it is not enough to point to our guns and our wealth with a cynical disregard of human life, and say, "If the niggers give us trouble—well, so much the worse for the niggers!" That is the kind of talk with which one is too familiar. It is as shallow as it is blatant. For we need these natives quite as much as they need us; and though it may be possible for a man to cut off the hand that offends him, it is impossible but that he should go through life maimed from that day forward. And then, you are students; and it is enough to remind you how the power of Rome went down before the corrupting influence of the very nations she had conquered. Is that to be the fate of England? It will be if she contents herself with mere military conquest; with mere addition to her population and extension of her acreage—with the empty Imperialism of the music-hall, the bar-parlour and the yellow press. No wise and strong race can live in close contact with a lower and weaker race, doing nothing to uplift it, without being dragged down toward the lower level. And this law holds for the individual as for the community. It is not enough for a man who has many neighbours to care for the sanitation of his own homestead only. For the microbes that his neighbour breeds are apt to plant colonies all around. And the moral contagion of our tribal life is subtler and more penetrating. You send out your young men from the homeland to live in native territories. Do you know what you are sending them to? For the sake of the sons and brothers that emigrate to South Africa, for the sake of our own moral welfare, we *must* raise the natives to a nobler life.

**The work
of the
missionary.**

Well, here is the problem that confronts the Church and her missionaries. What is a missionary? Or, rather, what is his work? To save men. And men are not built like the greyhounds of the Atlantic, in water-tight compartments. However much the psychologist and theologian may divide him up for scholastic purposes, he is still one. Quicken his spiritual life and give him elbow-room, and you will soon discover in him a broadening and deepening of thought, a chastening of taste, and, indeed, a general culture of power. The business of a missionary is to bring the palsied to the Great Physician, the blind to Him Whose very touch gives sight. And when poor devil-driven humanity, with its nakedness and its tatters, finds its way into the presence of the Word become flesh, there may be a brief struggle, but the demoniac will not long be content with a dwelling among the tombs. You will find him next, clothed and in his right mind, restored to himself and restored also to society. Christ redeems men, and He redeems man—the individual and the community.

The numerical increase of the natives will be no benefit to the community, unless there be also a purifying of the native life. Freedom will bring the native no blessing unless it be accompanied by a sense of duty. You may have slavery without manhood, if the master be strong enough to compel the slave; but if you would have permanent and conscientious service, you must cultivate the manhood of the servant. And you at any rate will agree, I am sure, that a strong and spiritually-minded Church can do more to purify morals, to quicken the sense of duty, and to cultivate true manhood than any other institution.

**The native
churches.**

Fortunately in South Africa we have practically a Church in every tribe. A hundred lowly workers, whose names have long been forgotten at home, have passed into the higher service of the King. But their work remains. And in every native community there is a nucleus of spiritually-minded men. The great problem before us to-day is not so much to found new native Churches as to quicken, enlighten and organise the Churches that are there. The great bulk of the native races of South Africa, as of every other land, must be evangelised by their own tribesmen. And it must be our business to train and inspire the evangelists for their task.

Now here the question of native education arises. Looking at native education from the lower and more political standpoint, I do not hesitate to say that the Governments of South Africa would have shown more wisdom if they had spent more money on the education of the native mind. God does not ask you whether He shall cause a spring to break forth from yonder hillside. He puts it there, whether you like it or not. But He does allow you to choose your personal attitude towards it. You may resent its presence and refuse to recognise it at all, but it will still be there, and it will trickle down the hillside by devious ways of its own finding and will flow into the valley; and you will get a morass and fever-germs, and you will recognise *them* at any rate. Now, if you had recognised the spring that God placed there, and cut your furrows, you might have had a fertile farm instead of a morass; and the whole countryside would have been the happier, the healthier and the wealthier. And God does not ask us whether He shall put genius beneath a black skin. It is there. We may resent it, and may shut our eyes to it; but it is still there, and will flow forth in its own wild, reckless ways. And if we do not recognise *it*, there will come a day when we shall have to recognise its creations. There are uncouth names in South Africa which our English lips can scarcely pronounce, like Chaka, and Dingaan, and Cetewayo, and Umsiligazi, and Lobengula—names which have struck a chill into many an English mother's heart. Now, if we had cut our furrows and led forth the stream of genius, if we had *educated* it, we might have had a Crowther or a Khama. If one-tenth the wealth spent in killing natives had been spent in educating them, we might have converted them into useful citizens instead of dead foes. Oh! there is nothing so short-sighted as selfishness. But it is for us, whose hands have grasped the Hand that has the nail-wound in its palm, to use our influence, in every department of human life, toward the better end.

But for the missionary the plea for native education is stronger still. Whatever the State, in its thoughtlessness, may do with the raw material out of which citizens are made, we, at any rate, must not be wasteful of the wealth that is entrusted to us. If God should ever place my work in the virgin soil of a purely heathen tribe, give me twenty years of

Care for the many, but care more for the few.

labour, and then call me to lay down my task, I shall be content to leave behind me a dozen fairly-educated and spiritually-minded men, who can read their Bible and expound it intelligently to their neighbours, rather than a hundred converts to whom the Bible is a sealed book. Many of the supporters of our various Missionary Societies have an unhealthy appetite for sensational narrative, and the temptation to go in for the showier kind of work is very strong. But I call upon you, by all that is manly within you, nay, by all that is Christly, to take up your work in a nobler spirit. And in whatever part of Africa you may choose to labour, follow the Divine example; speak to the crowd; but choose your disciples from among the crowd, and give them the best of your thought, your time, your care, your sympathy and your love. Twelve such men, even though one of them prove a Judas, as he probably will, will do more for the future of Christianity among your people than a crowd of those who merely shout "Hosanna to the King" and spread palm-branches in the way.

East and Central Africa.

THE REV. ROBERT LAWS, D.D., M.D., F.R.G.S., OF LIVINGSTONIA.

Spiritual
awakenings in
Uganda and
Livingstonia.

The first question on which I am asked to speak, is:—
How do you account for the spiritual awakenings in Uganda and Livingstonia?

At the outset, finding Uganda and Livingstonia bracketted together, I must frankly state I have never been in Uganda, though I have studied with deep interest the glorious progress of Christ's kingdom in that land, but as there are many characteristics in the experience of both missions common to each, I may be able, so far as these are concerned, to speak of both, though personally connected only with Livingstonia.

Period of
preparation.

First, the awakening. This is well known and has arrested the attention and interest of the Church, but it is necessary to bear in mind that before this awakening came there was a long period of explanation, preparation and sowing of the seed.

Soon after my arrival at Lake Nyasa in 1875, one Sabbath afternoon, sitting on a rock jutting out into the lake near our first station at Cape Maclear, I looked across to the hills

bounding the lake to the west, and thought of how I might start from these and travel westwards till the ocean on the west side of Africa was reached, and not meet a single missionary, nor find one at the coast on arriving there. Travelling north-west, the nearest mission was that of the United Presbyterian Church of Scotland at Old Calabar, in the Bight of Biafra. Travelling northwards, Lakes Tanganyika and Victoria Nyanza would be passed and I should have had to go down the Nile to Assiout, or perhaps even to Cairo, ere the missionaries of the Presbyterian Church of America were met. Eastward in a like manner, the nearest mission was that of the Universities' Mission at Zanzibar and their stations on the mainland opposite. Now, thank God, matters are different, and other missionary societies have entered these formerly unknown tracts of country. To all these there came first the necessity of exploring the country where they settled. There came along with this a period of preparation in learning about the people, in reducing their languages to writing, in preparing school books, and in translating the Scriptures into these languages. There has also been a period of earnest sowing of the seed—quiet, steady and often little known hard work—all preparing the way for the awakening referred to.

Next let us consider the causes of this awakening. First of all, and source of all else must ever be put the gracious work and power of the Holy Spirit. Without Him all human effort would have been in vain. While thankfully acknowledging this, we may still reverently inquire for our future guidance the subordinate causes by which He has brought about the results, giving joy to all who love the Lord Jesus Christ.

The prime cause.

Taking the lead among these I would place the continued, earnest, prevailing prayers of God's people at home, as well as in the mission fields. These prayers have been heard and answered, and God's blessing given on the persevering efforts of His servants in the field.

**Subordinate causes :
Prayer.**

The third reason I would assign for the awakening is persecution. In Uganda, as in the earlier history of Christianity, the blood of the martyrs has proved the seed of the Church. In Livingstonia, it is true, we have not had persecution to the death as was the case in Uganda, but there was for years steady, bitter persecution of those who sought

Persecution.

to follow Jesus, often unflinchingly endured by the sufferers and hidden from their missionary teachers. Such persecution braced the faith and love of the earlier converts to endure hardship, and to undertake service for their Saviour.

**Education of
the young.**

The fourth place I would give to continuous, persevering efforts in seeking the education of the young. It is not merely as an educational effort that such school work is valuable in Central Africa, but as a direct evangelistic agency. By saturating the minds of the pupils with the very words of God, a knowledge of God and Christ is stored up in the minds of the pupils ready for the quickening touch of the Holy Spirit to kindle into the faith and love which enables them to believe in Christ as their Saviour, and confess Him as their Lord and Master. Further, every child reading the Scriptures in his village becomes a mouthpiece for the Holy Spirit to speak to the hearts of the older people who may listen to the pupil reading aloud his Bible lesson.

**Reading of the
Scriptures.**

Closely connected with this, the next important cause of the awakening is the use of the Scriptures, especially the Gospels, in the vernacular. Reference has just been made to the fact that the reading of the Scriptures in the hearing of others by the pupils while preparing their lessons is used of God for the propagation of His truth, and the leading of many adults to come to make further inquiries of the missionary or teacher as to the meaning of what they had heard, and reference has to be made to this later on. Besides this, however, it has to be borne in mind that where there is little literature in a language, except the Scriptures and some elementary school books and hymn books, the native Christian who can read must perforce turn to these. They thus become students of the Scriptures themselves, not of books about the Scriptures.

**Efforts of the
native
Christians.**

To a great extent this has brought about what I shall mention as the last factor of this awakening, and that is, the active part taken by the Christians themselves in preaching to their fellow-countrymen. Every baptised person who is received into the full membership of the Church in Livingstonia, undertakes to seek the extension of Christ's kingdom. The women are expected to assist in this in their homes, and in their own villages. The men are expected in addition, when qualified for it, to go to other villages to preach. That

they may do this the more efficiently, at all our stations where there are European missionaries, and at the stations of our more advanced teachers, the male members of the Church gather on Friday afternoons to what is known as the preachers' class. At this class a subject on which they are to preach the following Sabbath is studied, and arrangements made for the preachers going out, two and two, to the different villages. Some of these companies walk from 10 to 20 miles to hold these services, and the same distance back, and for this not one receives a farthing of pay.

The next question submitted to me is: What are the dangers of such movements?

The dangers of such movements.

Most conspicuous among these is, I think, the danger lest it should become fashionable to be a Christian. There was not much risk of this while persecution was rife, but now that the young Christian Church is becoming a power in the land whose influence cannot be ignored, there is a decided risk of many seeking to profess themselves to be Christians who have undergone no change of heart, or whose Christianity is of the most shallow type.

Superficial Christianity.

Another danger comes from a native characteristic. We find among the Christians a great readiness to meet together for social worship, and they delight to read, to sing hymns together, and to engage in public prayer. Now, while this is all right, we find a serious tendency for such social worship to take the place of private devotion and communion with God. This is apt to lead to a superficial Christianity, having but little root in Christian experience.

Want of depth of root.

This also is closely connected with another great difficulty and danger. It is a comparatively easy matter from the pulpit, or in the school to teach, "Thou shalt not steal." It is, however, a very much harder task to translate the same lesson into the practical form of Thou shalt give an honest day's work for an honest day's pay; and Thou shalt give an honest day's pay for an honest day's work; and so on throughout all the precepts and duties of Christian life. This Christian living as the complement of Christian knowing and speaking, is the greatest difficulty the young Church has to face, and without such translation of Christian precept into actual Christian life, and the earnest fostering of this, the Christian Church of Africa will be weak in the extreme, if, indeed, apart

Need of translating precept into practice.

from trial, it may not run the risk of degenerating into hypocrisy. Realising the danger, we must seek to meet it.

Use of native
workers.

The next question I am asked to deal with reads:—Is the problem of Central Africa solved by the use of native workers?

Limitations
and
advantages.

The solution of the problem, under God's guidance and with His blessing, lies along these lines. At the same time we have to notice some limitations of this solution. The economic principle known as the division of labour best illustrates the subject. In seeking the spread of Christianity, we ought to apply this principle to our working. In 1875 I was glad to get a class of little boys, to whom I taught the alphabet. For years past I have not taught the alphabet, because we have many native lads who can do so. They may not do it so efficiently or so quickly as a European teacher could, but 100 natives can do this work in 100 places, instead of the one European doing it, and so set his time free for doing something the native cannot do. This emphasises mission policy in Africa. At first in that country we may need the European minister, doctor, teacher and artisan. Gradually the natives must come forward and take up the parts in each department which they can fill, and the European missionary must count himself a bird of passage, needed, it may be, for some years, or, in some departments, for some generations; but all the same an individual whose duty is to bring the Gospel to the people and then pass on as speedily as may be. In connection with this, let us trust the spirit of God to work in and through the native agents—a very different matter from trusting to native agents.

Where are
men needed?

The last question given me is:—Where are men most needed?

Everywhere. There is hardly a portion of Africa where there is not a demand for missionaries. While recognising this, I would lay stress on the fact that, just as in the days of the Apostles, the great commercial routes call for our earnest effort, and for being occupied and held by the messengers of Christ before they are occupied by the advance of commerce. It is easier for Christianity to do so now than it will be a few years hence.

Lake
Tanganyika.

Since we have foreign delegates present, I would in connection with this especially press upon the German

students the call there is for the German Churches to occupy Lake Tanganyika as speedily as possible. Most of its eastern shore lies within the German sphere of influence, and it thus, for various reasons, has a special claim on their attention, and this I hope the delegates will not forget to bring before the notice of these Churches on their return to their Fatherland.

Specially in connection with this need of men, let me emphasise the necessity of men sent out to Africa being as thoroughly equipped as possible. For India, China, and such civilised countries, a specialist in one department may find ample scope as a missionary. In Africa, however, the missionary must not only be thoroughly qualified in one branch of work, but he must be able to turn readily to give needed help in many other directions—in fact, though he must be master of one trade, he will likely be called upon to prove himself Jack of all, and the more he is master of, in addition to the one he specially represents, the better is he likely to further the cause of Christ in what has been so long a dark land.

**Need of
thorough
equipment.**

This likewise emphasises the wisdom of the Christian Church and the Christian missionary being alive to the advances made by science and commerce which can be turned to the advantage and used in the extension of the missionary interest. Steam navigation has reduced distances, and so lengthened life, and, pressed into missionary service, has forwarded work in a way undreamt of a century ago. Electricity by its many developments has made gigantic strides, and, as telegraph and telephone, prevented serious delays and saved valuable time. Chloroform, again, has been the handmaid of the Gospel, and a marvellous pioneer for it. Let these, however, suffice as indications of what I mean in calling attention to the advisability, yea, even the necessity of being on the alert to make all such advances in science helps in the progress of Christ's Kingdom.

**The advance
of science and
commerce.**

Women's Work in Africa.

MRS. STEWART, OF LOVEDALE.

The significance of the Missionary Volunteer Movement of to-day, a meeting of which I have the honour to address, is that a great change has taken place within the Christian

**Three great
difficulties
in the spread
of the Gospel.**

Church in reference to the spread of the Gospel. That movement meets one of the past difficulties of the mission enterprise of which there have been three.

(1) Closed doors.

At the beginning of the century the first great difficulty was that of closed doors. Carey had great difficulty in getting into India; Morrison had the same in China; and we all know that Africa was a closed Continent for the most part, except on the coast line, until within the last forty years.

(2) Want of men.

The second difficulty was the want of suitable men in sufficient numbers. The third difficulty still exists. It is to get the Church at home to understand the greatness of the opportunity that now presents itself, and to awaken to a sense of its responsibility, and the need for its action on a more extended scale. To-day the fields of the world are open and men and women are ready to go if the Church is ready to send them. This is the missionary situation of to-day.

(3) Apathy of the Church.

Missionary Volunteers should be thoroughly qualified and trained.

To this statement one qualification of a practical kind should be added. That is, that Missionary Volunteers, whether men or women, whether honorary or salaried workers, should be thoroughly qualified for some division of the work abroad. In other words, able to do one thing and do it well in the difficult work to which as missionaries they give themselves. Many have the right missionary spirit from having the love of Christ strong in their hearts. Still they need qualifications attained or secured by careful training, so that they may be really useful to the people in the different countries to which they go. Another necessity is that honorary workers fall into line with the regular work carried on by the Society or Mission to which they attach themselves. This constitutes a part of their efficiency. "Free Lances," as I have heard some of them style themselves, are useful in a way, but they are difficult to manage, and they are generally not the force that can be relied upon in continuous or important work. Therefore, I advocate that not only should mission agents be filled with the spirit of Christ, but able to take some branch of training to ignorant and needy people. In Africa, civilisation is sweeping into that land, and a large European population with it. If that population were anxious and willing to raise the native by Christian teaching and acts of self-denial, it might be done. But seeing that most fail to even think of this, to whom can the natives look but

to missionaries, not only to Christianise, but to train them to take their place alongside of this white race, lest they be swept aside and ignored as a people.

But I must take up now the exact side of the question you have assigned to me, as to what has been attempted on behalf of African women and the prospect of the future. Naturally the native women are superstitious, conservative about the habits and customs of their forefathers, proud also and difficult to persuade. One of the greatest hindrances to missionaries has been the heathen women, especially the old. They are constantly objecting to the younger people becoming Christians, as it necessitates the setting aside of the habits and customs which have been handed down to them for centuries. Their religion is chiefly superstitious beliefs in the spirits of the departed, especially of evil spirits. The witch-doctor has great power among them, and is called in sickness to find out the cause of the illness, which he generally attributes to someone having bewitched the patient, or to some animal or substance in the body which is producing the mischief. He is ready, for higher payment, to find out the bewitcher. Before British rule interfered, the guilty party was generally put to death, and his or her property divided between the chief and the witch-doctor. It is wonderful how even the Christian native still clings to these beliefs.

**Work among
the women.**

In going among a new tribe it takes patience and great tact to gain their confidence and esteem, but if you once gain that they will look to you for counsel, instruction and guidance. I am thankful to say that by the work of many missionaries thousands of African women have been led to trust in Christ as their Saviour. In many cases, I admit, their light is small, but they are living up to it, and we cannot expect more. Education is doing a great deal to enlarge their minds and raise them to a higher standard of Christian living. In such a country as Africa it is not only Christianising, but civilising, that has to be undertaken by the missionary. Many methods and agencies have been used to secure this end, namely, a strong Christian character.

**In Africa
not only
Christian-
ising, but
civilising
needed.**

I have watched the growth of education among the women for more than thirty years. Take Lovedale as an instance of what is being done elsewhere. The Girls' School was begun thirty-two years ago, ten girls being admitted.

**Growth of
education
during thirty
years.**

It was started by Miss Waterston, now Dr. Jane Waterston, of Capetown. The plan of training laid down has been followed more or less by every Mission School since. The girls are trained, not only educationally, but domestically in most of the branches of home life. They are under the influence of ladies whose every effort is to see them develop into really useful, Christian women, trained in head, heart and hand, who will be able, when they go out into life, to withstand the many temptations that surround them in their homes, besides being a help and example to their own people. We have now 120 young women boarders, with 80 day scholars, attending this School. At first in the early days the education was very simple, but the Educational Department of the Cape is pressing for thoroughly qualified teachers. Our highest aim is to train these women as teachers for their people. The Normal Department extends over three years. It is not an easy matter for these girls, who have led the free, wild life of their own kraals, and who have first gone through the School Course, to add another three years' course of Normal training. But they do it, and gain their certificates, and readily get situations in Mission Schools. We have also a Work Department, where girls who have had a certain amount of education enter. They bind themselves for three years. They are taught washing and ironing, cutting-out, simple dressmaking and sewing outfits of ladies' under-clothing, rough tailoring, mending and darning. They go on with their education by means of evening classes. At the end of their time they get certificates and readily obtain sewing-mistresses' situations.

**Educational
work
essential.**

Some may think that this is not true missionary work, but let me assure you we think it in every way essential, because we are training these men and women, who we believe will carry the Gospel far and wide throughout Africa. Our young men and women come from many hundreds of miles north and south of us, and from every denomination. As missionaries we consider our work a failure unless we see Christian character formed before they leave us, and everything is done while they are with us to attain this end. I cannot enter into the details of meetings, personal dealing, and other means that are used for this object. Besides having their family worship night and morning, they have the Young

Women's Christian Association ; Student Volunteer, Temperance, and White Cross Meetings, besides our Wednesday noon prayer meeting, our Sunday services, and gatherings for prayer organised by themselves. The Christian Association girls are encouraged to go out on Sunday in companies, headed by one of the mission ladies, to the heathen kraals to speak to the women and children. Once a month, at their missionary meeting, reports are read as to the experiences during the month at those villages.

As to results I believe them to be satisfactory, as you can hardly go to a village or town throughout the country where you do not find such women or men as teachers, helping their own people. Then there is a large proportion of them married women, leading a quiet but exemplary Christian home-life, that must tell in time upon the country. Three ladies have been working with us as honorary workers for the last five years. Two of them devoted their time, after learning the language, to living among the natives in one or more of the villages some five miles away. Their daily effort was to gain the women to Christ, to instruct those who were already Christians, and help those seeking after a truer condition of Christian life. The third, an American trained lady teacher, has done excellent work in the village school. A fourth lady joined us two years ago, and undertakes any light duty, as she is not strong enough to take regular work.

In most mission stations the women themselves are showing a much more living interest and are doing more than formerly to speak to others about Christ. They hold quarterly meetings, which are well attended, many of them walking ten and fifteen miles to be present. They conduct these meetings themselves. Bible study, exhortation, discussion of habits and customs as to their suitability to Christian living, are the topics of such gatherings. The meeting lasts all day, and sometimes into the night. They have no difficulty in taking part. In working day by day one does not see the progress made, but in looking back over many years, one sees that the native women have made great strides. There is everything to encourage one to feel that, with steady, hard work, this will go on till the people of Africa themselves will be the means of carrying the Gospel to all her tribes, under the guidance, for a considerable time, however, of Europeans.

**The women's
work among
themselves.**

I do not wish to give the impression that the people around us have wholly accepted Christianity, for we have thousands still living in heathenism; though light has come to them, and their lives are more or less affected by that light, yet many still live in darkness.

I have not touched upon the work done for the men at Lovedale, which is on a still larger scale, including school education, normal department, training for matriculation, theological and evangelistic courses. Then there are the trades departments, where printing, bookbinding, carpentry, blacksmithing, telegraphy, shoemaking and basketmaking are carried on. The two latter have been given up during the last year from want of suitable men and want of funds.

The natives generally are appreciating education in a marvellous way. Thirty years ago they gave nothing in the shape of fees. In 1871, Dr. Stewart asked them to do a little to assist themselves. The first year brought in £200. Last year the natives paid into Lovedale almost £3,000.

Medical work.

Medical work which has been carried on in a somewhat irregular way for many years, has now become a regular branch of the work. A hospital has been erected at an expense of £5,000, which we hope will afford relief to a large number of sufferers who otherwise would be uncared for. A doctor and matron and native assistants form the staff. Our object is to train women as nurses, and some of the men as dispensers and dressers. Nursing, as we know it, is unknown in native medical practice, or care of the sick; and the way the sick are cared for, or rather left uncared for, is sometimes quite startling.

Appeal.

In conclusion, however, if the status of the African women is to be raised adequately to their necessities, it must be by a larger number of educated Christian ladies devoting themselves to the training of the young women, with the patience, forbearance, tact and compassion exemplified by Him, Who said: "Go ye, therefore, and teach all nations," and His promise is true, "Lo, I am with you alway, even unto the end of the world."

China.

"The Chinese Race : Vitality
and Cohesion : Characteristics
Religions of the Chinese
Ancestral worship . . .
The masses of China : The
position of woman : Infanti-
cide : Opium . . .
The Literati and the recent
Reform movement . . .
Spiritual awakenings in
Manchuria. . . .

"The toughest-fibred, sturdiest, most vertebrate, most
influential nation of the East, who must be won for Christ
if the East is to be won, and who, I am well assured,
will be won."

Lecture Theatre,
Examination Hall,
Wednesday Afternoon, January 3rd.

The Chinese Race.

THE REV. W. T. A. BARBER, B.D., LATE OF WUCHANG.

**China, the
sturdiest race
of the East.**

I see around me the faces of many whom I have known on the far side of the world, who have borne the heat and burden of to-day, and they, of their knowledge, will most sympathise with me in my task of adapting my subject to my quarter of an hour. But I see also around me all these young bright faces of those who will bear the heat and burden of to-morrow, and with joy do I speak to them of the possibilities of the toughest-fibred, sturdiest, most vertebrate, most influential nation of the East, who must be won for Christ if the East is to be won, and who I am well assured will be won.

**Causes of
vitality:—
(1) Moral:
filial piety.**

I am first to speak to you of the cohesiveness and vitality of the race. And at the root of the vitality and permanence I find a great moral cause. When God spoke from Sinai He proclaimed a blessing on him who honours father and mother—that his days should be long in the land which the Lord his God should give him. Now, narrow though the basis be, yet it is on the basis of filial piety that the whole of the structure of Chinese religion is raised, and the sense of moral unity and permanence has assuredly brought its own reward. But this element of strength brings with it its element of weakness. The moral duty of filial piety projected into the world of religion becomes ancestral worship, and ancestral worship is but the religious expression of the dominance of the clan in all the affairs of life. There is many a commonplace village of peasants who can trace back their genealogical registers through many centuries, and the family life is thus one vast, continuous entity, with its origins in remote though distinct antiquity, in which the individual is a mere atom. The unit of humanity in China is not the individual, but the clan. Here, in the West, when a man is struck by the splendour of a new spiritual idea, he never dreams of interference with his freedom, but fearlessly enters on his new path. Not so in the East. As long as parents are living, a son must obey, and even if

parents be gone, the uncles and aunts of the same generation form a natural court of reference which must be consulted. When a Chinese beholds the light of One Who claims love and life, but Who is not known in the books of Confucius, ere he can follow that light, he must face the disapproval, the piteous remonstrance, the tears of parents who feel the stigma. Loudly do they bewail the unnatural impiety of their child, who by refusal to perform the rites of ancestral worship will doom them to wander as hungry and untended ghosts through an eternity of misery. Not only so, but the dead hand of the clan of the past grips pitilessly the living. There are common lands, charities, pasturage, water, schools. When a man feels a claim that makes impossible the worship of the dead, the elders of the clan will say, "By treaty-right we can't prevent you turning your back upon your ancestors, but if you cut yourself off from our religious rites, you cut yourself also off from our communal property. No tillage or waterage; no schools or charities for you or yours." And thus he who would be a Christian must face all the potent, petty persecution of a densely serried clan-life and the very cohesiveness and vitality of the people is a barrier to the entrance of a higher life.

Beside this moral reason for the vitality of the race, I adduce a physical. The Chinese race is called "The hundred names," and, as a fact, some two hundred surnames distinguish all those hundreds of millions. Now, it is a binding law which forbids intermarriage between men and women of the same surname, it being held that at some time such people must have been of the same stock. Speaking in this theatre of the Medical Examination Board, I may be allowed to point out how the good sense of the Chinese race in shrinking from too great a preponderance of one blood in the issues of marriage has done what the medical science of the Western would fully approve as tending to the physical hardiness of the race.

But I find a further, a mental, element of cohesiveness in the structure of the language. We all know the Chinese characters, at any rate by sight. We know that there is no alphabet, no building up of words with separate letters, but that each separate word is represented by a separate ideograph. Now, were I to write on this wall the Arabic

(2) **Physical:**
forbidding
intermarriage
of people of
same stock.

(3) **Mental:**
structure of
the language.
Each word an
ideograph.

numerals, and gather in front of them representatives of all the nations of Europe, these men would all naturally be unintelligible in speech ; they would all pronounce the names of the figures differently, yet the same meaning identically would be conveyed by the eye. Imagine then that not only for numerals, but for every word in the language a similar plan of representation to the eye is used, and you will see at once that the Cantonese, the Fuhkienese, the Pekingese, or the speaker of Southern Mandarin, with the emigrant to Hawaii, even the Korean and the Japanese, though they will in speech be quite unable to communicate, can and do at once understand the same ideas in a book. See here what an element of permanence is there for the race. And for milleniums every boy of all these varying and mutually unintelligible dialects, has learnt the same books, in the same order, until the same ideas throughout the Empire have become the very warp and woof of his mental being. See here, too, the tremendous advantage gained by the missionary. He can write a tract in low literary style in his study, and what he writes can be read by all the vast multitude of the Chinese race. If I can speak English I appeal to half the world, and if I can speak and write Chinese I appeal to the other half, for there is scarcely a spot where one or other of these is not understood !

Absence of
inflections
another
element of
permanence.

But this ideographic character of the language has had another effect of permanence. We all know that our words are shaped by the action of many generations of mouths out of the relics of past words. For instance, we know that in Latin *Am-o* is formed out of the débris of two words meaning *love* and *I* respectively. Thus spelt and spoken languages became inflected, and inflections change. But in China this is impossible ; if you have one character to denote *love* and another to denote *I*, you may mouth them together till doomsday, but the crystal wall of separate existence forbids inflection or amalgamation. Thus, while the Roman language split up through geography and intermarriage of its soldiers into the separate languages—and therefore nations—of Romance, and the old Roman Empire has become the France and Spain and Portugal and Italy and Provence of to-day, no such fissure was possible in China, and the nation remains *one*.

Another element of Chinese life is its absolute isolation from all others, its entire self-sufficiency. We need not wonder that China has been so self-contented. For ages she knew of other nations only as little specks of land, small outlying fragments round the Middle Kingdom. Japan, Korea, Burma—did they want art? They came to China to learn it. Did they want literature? They borrowed it from China. Did they want religion? They accepted it wholesale from China. Thus with its early civilisation, its fine literature, its fertile soil, its organised commerce, it was not unnatural that China should never dream that she had any need, or any possibility of learning from outside lands. What wonder then that the literary man, the national aristocrat, passes the missionary with scornful nose uplifted in the air. China possesses all the knowledge in literature and politics and religion that the world can give, and he knows all that China possesses. How then can it be possible that the miserable outer barbarian who cannot for his life write a decent, Chinese essay, should have any message worthy of his notice?

Self-sufficiency of China.

But you will hear that this is changing. Through the shocks of war, the sense of need is being brought home. It was corruption among officials which led to defeat, and humbled China is beginning to understand that there is something else to learn outside the books of Confucius, which can make a nation great. You will hear of Reform Societies among the literati and of a willingness to learn unparalleled in the past; and now while China, isolated and self-sufficient no more, is crying for knowledge, who is it that is ready to supply her need? It is the missionary with his eyes ablaze with a holy purpose, with his hand on the nation's pulse, the missionary who knows the manners and speaks the language and heals the sick, the missionary who says, "Yes, all that the West has given us of science and art will we give you, but not without that knowledge without which all else is vain, the knowledge of God in Jesus Christ, His Son."

Shaken by the Japanese War.

For, believe me, there is another characteristic of the Chinese which will make them ready for Christianity when once they see their need of it. They are an intensely practical race. Once let them see, as they are beginning to see, that Christianity alone can give them what they need as a nation; can make them honest, well-administered,

The Chinese intensely practical.

**Their power
of organisa-
tion.**

respected; can save them from opium—and their practical sense will mightily aid the conversion. Their religion takes a practical form. In proportion to their means the Chinese are already good givers, as the world knows. Why, even the heathen had, in the city in which I lived, charitable institutions with an annual income in subscriptions of £10,000! This is the practical untouched by Christ's love. What think you, then, will happen when they feel that glorious glow? Think of their tremendous power of organisation by which their guilds have had a continuous and powerful life for centuries past. Yes, it is such a practical race, possessed of strong organising power that, once turned, must be a mighty missionary factor in the furthest east. Unlovely now, they need but His light to make them shine; and notwithstanding all discouragements, do you wonder that Chinese missionaries believe in the material on which they have to work, and are the most hopeful of men? Said I not rightly, O young men and women, that before you lies in China the toughest-fibred, sturdiest, most vertebrate of the nations of the East, whom to win to Christ is worth the utmost and most joyous self-sacrifice and toil?

The Religions of the Chinese.

THE VEN. ARCHDEACON MOULE, B.D., LATE OF MID-CHINA.

It is not an easy task to estimate aright the influence of religious forms and beliefs on the life of a great nation the other side of the world—difficult, indeed, to estimate it from the descriptions of others, and no easy task even for one who has lived long in China.

**The phenom-
enon of the
three Chinese
religions.**

It is perhaps significant that the Chinese speak generally— at any rate in Mid-China with which I am chiefly acquainted —of their three religions, Confucian, Buddhist, and Taoist, not so much as religions to be selected from at pleasure or on persuasion, but as those which most people have something to do with. And the general effect of this phenomenon must be the scattering and confusing of the true idea of God, the truth of God, since the same individual can be both Confucianist, Buddhist, and Taoist. Confucianist as worshipping Heaven and earth, ancestors and parents, but with a very

Confucianism.

vague and far-off idea, for the modern Confucianist at any-rate, of personal communion with a personal God, of solemn glad access to Him, of His pardon and ransom, of the wonder of His redemption from sin, and then from sin's curse and consequences.

Then there is Buddhism with its exclusion of God from man's contemplation, and from man's reach, and the substitution instead, however unwittingly on Buddha's part, of himself. But in Buddha there is no promise or presence of God, Who alone can save from sin and from temptation's power. Here is no Divine Saviour, to give new spiritual life manifesting itself in active, loving, self-denying work for the highest good of others here, to the glory of the Giver of that life. Here in Buddha and in Buddhism, we find no promise of everlasting life in the world to come, begun here, perfect and endless then, life without death or the change of fading and decay; exceeding joyful in the buoyancy of active usefulness in the heavenly home, incorruptible, undefiled, and that fadeth not away. About such powers and promises Buddhism is silent. The hope for the ordinary Buddhist is restless transmigration with no end, purgatory with no sure outcome, and for the extraordinary Buddhist the goal of that faith is Nirvâna, beyond the reach of ordinary beings, and this is annihilation in all but the name—deathless it is called, but all sensation is extinct. There is no sorrow, but no joy; there may be existence but no consciousness. "Life which is life indeed" is indeed absent from the Buddhist faith. This two-fold aspect, in ordinary, popular Buddhism, of punishment, and no righteous pardon and renewal, or in esoteric Buddhism of the extinction of sensation, may alarm and awe Chinese life, or render it hopeless, but it cannot of itself elevate or enoble moral feeling, and the life of good. It separates the hopes and thoughts of men from that Divine life and power which were ours before we sinned, and which God's mercy and His salvation bring back to us; God with us and in us by His dear Son, and the indwelling of His Holy Spirit; pardon, peace, new life, a glad new nature, and power from God to live to God. These which form the surpassing glory and blessings of the Christian truth and hope, Buddhism knows not; and though it may repress and restrain—thank God it does do so, and in Buddhist,

Buddhism.

Confucianist, and Taoist literature alike, noble and admirable precepts and principles are found—yet without the hope and promise and possession of Divine life and power, as necessary for man's spiritual life (his *true* life that is) as the breath of life is for his natural life, Buddhism cannot, and does not, elevate, enoble, uplift, save.

Taoism.

Then Taoism still further scatters and distracts the mind by its many gods connected with different powers of nature, or presiding over different places ; the gods of thunder and of war, of the kitchen, of the doorway and so on ; and in the Buddhist system in China there is the goddess of mercy, as though mercy, instead of being one glorious attribute of God, were a separate and independent deity. The Taoist idea, also, that evil influences must be averted by the choice of lucky sites and fortunate days, under the influence of this star or that, all turns the mind from the great truth of the one God, immanent in all His creation, but a personal God,

"Throned, but omnipresent still,"

His power, His hand, ready ever to punish, or to protect and bless. The *same* God who is angry with sinners and takes vengeance, but by the wonder of His great Salvation saves in mercy the penitent believer ; the *same* God, for the Mediator and Atoner is His dear Son, and the Holy Spirit is the Spirit of grace, one with the Father and the Son, moving and mightily transforming the whole life of the penitent and believer. This division and scattering of fear or reverence must weaken the moral sense and life of good, and draw away the heart from that mighty motive and power which Christianity gives ; the grief and hatred of every sinner against the Holy and Blessed God, the fountain, the sacred source of all good ; solemn fear and deep delight in the wish to please the Holy and Just God, and deepest wonder and gratitude because of His love in pardon and renewal of the soul.

God grant that in China, in the lives and example of missionaries and converts alike, that Divine power may be exhibited continually ; living that Divine life before men, while they point them constantly to God's grace and His great salvation, as the one means for obtaining pardon, renewal, and life in its highest, noblest sense.

Ancestral worship

I add with great hesitation a few words on ancestral

worship in China. I should hesitate to call it altogether, or with a large preponderance, idolatrous. The Emperor K'ang-hyi, when appealed to by the Jesuits, pronounced it to be a civil and not a religious rite. It is, perhaps, unfair to take the strong feelings of Christian converts on the subject as conclusive evidence, since they may be, perhaps unconsciously, swayed by their Western teacher's opinions. But a strong feeling does exist as to the idolatrous nature of many features in the rite. It diverts the mind from the one true God; leads the worshippers to forget that ancestors, parents, and they themselves, are all *His*, and that His Divine law and sacred will, and that alone, must guide parents in ordering their children's lives and conduct, and demand and earn their honour and glad obedience. This truth will weld together and not dissipate the happy family bond, as all realise (after a struggle it may, alas, often be, for no inclination or plan against His law can be law to parents or children), but now gladly realise that they are all *His*; and that through His Divine mercy and salvation, they may pass to His home, happily serving Him here, and serving with exulting gladness in the world to come. The solemn remembrance of the departed may remain—leaving all in God's just and merciful hands. And the desire to honour those who have gone from us may live on as though they were with us still and still helping us in honouring God; whilst with the glad note of certain hope, we thank God for those who sleep awhile in Him, alive and to rise ere long and live for evermore in Him.

The Masses of China.

MR. MARSHALL BROOMHALL, B.A., LATE OF HONG-TONG.

Looking at the world in the light of Christ's last command, to "preach the Gospel to every creature," and from the standpoint of a Missionary Union whose watchword is "The Evangelisation of the World in this Generation," the vast population of China cannot but claim our serious attention.

Some of the best authorities estimate the population of China proper at about 350,000,000, and the dependencies of the Empire at from 12 to 16 millions more. Let us take a low estimate and say 300,000,000. These incomprehensible

**China's
millions form
one-fifth of
the world's
population.**

figures represent about one-fifth of the total population of the world. Statistics often elude our grasp. To appreciate these figures, let us imagine for a moment that all the nationalities of the world were proportionately represented in this London of ours. Then as we walked our streets or entered an omnibus, or railway car, every fifth person would be a Chinaman. Apply that thought in this hall, and think of every fifth person as a Chinese, it would mean that in this hall alone, when full, assuming it to hold 300, no fewer than 60 of those present would be subjects of the Chinese Emperor. Is our responsibility concerning *this* generation? Then of the men, women and children now on the face of the earth, for whose souls we are responsible, one in every five is a Chinese. Is our watchword "The Evangelisation of *this* generation"? Then the masses of China unquestionably demand a large share of our attention. Concerning these masses, let me ask and attempt a very brief answer to four questions.

1. What is their condition, viewed in reference to civilisation, the position of women, infanticide, opium, etc.?
2. What is their need, physically and spiritually?
3. What are the facilities for their evangelisation?
4. What are the results of past efforts, philanthropic and spiritual?

**Chinese
civilisation.**

1. From the time of Confucius to the present, the subject of good government and the relations of man to man, have been the chief study of this people. That they have not failed, is proved sufficiently by the fact that they have outlived every other ancient Empire. (The decline of China is of recent date, for only about fifty years ago the Chinese Empire reached its greatest dimensions; since that time it has lost about 320,000 square miles of territory.) It is somewhat popular to regard with contempt every country which falls short of our present ideal, but if China is measured with any other heathen country, or with our own 300 years ago, the comparison is favorable in many respects. Banking agencies, postal systems, merchants' and tradesmen's guilds, have existed for centuries. Time will not permit any detailed reference to her arts and products, but one fact must suffice. The late Dr. Faber said, "A few years ago, I had a list made from the great Chinese Encyclopædia of all the natural and

industrial products of China which are in use in modern times and I obtained 8,093 names." Remembering that "products are always the result of culture," this one fact speaks volumes.

There is no better gauge of woman's position than her nation's marriage laws. The sanctity of marriage and womanhood stand or fall together. In China, marriage is strictly guarded. It is preceded by a betrothal, which is legally binding and concluded with a ceremony of considerable pretensions. For some time after marriage the bride's parents exercise oversight over their daughter's welfare, which is a safeguard against excessive neglect or cruelty. Suttee is unknown. Divorce is not frequent, nor is polygamy by any means common except among the wealthy. Motherhood is highly esteemed, and the mother of sons is sure of a measure of honour. Dr. Martin says "Morally, they are China's better half. Intellectually, they are not stupid but ignorant. What they are capable of may be inferred from the fact that in spite of disadvantages, many of them are found on the roll of honour as poets, historians and rulers. Some of the brightest minds I ever met in China were those of girls in our Mission Schools." Dr. Wells Williams says "It may even be confidently stated that woman's legal, social and domestic position is as high in China as it has ever been outside Christian culture, and as safe as it can be without the restraints of Christianity." There is in China that strange anomaly which we see even in the history of the Jews, where some were "Mothers in Israel," while others suffered such unimaginable cruelty as that practised by Absalom. The present Empress Dowager illustrates the one extreme possible, while many, the slaves of society, the other. While their legal and social rights may guard them against many wrongs endured by women of other countries, these blessings are purely negative, and cannot elevate. What they need is the ennobling influences of the Gospel which women alone can carry to China's women.

**Position of
Chinese
women.**

That infanticide is practised is beyond doubt, but to what extent it is difficult to say, as districts greatly differ with regard to this crime. In some districts enquiries have shown that the percentage killed has run as high as 70 or 80 per cent. of all the girls born, while in other districts it appears to be unknown. Mrs. Bishop, in her recently

**Extent of
infanticide
varies in
different
districts.**

published book, "The Yangtse Valley and Beyond," says, "I could not anywhere learn that infanticide prevails in any part of Si-chuan in which I travelled, and when I told these women of the extent to which it is practised in some parts of Kwang-tung, the remark was: 'Couldn't they sell them for a good price?'" From this it will be seen that in some parts infanticide is not practised, probably because the girls can be sold to traders from Kansuh, while in another part, where there is no market, they are killed. It is, therefore, probable that local circumstances chiefly account for this variation, and not any conscientious scruples.

**Opium and
the decline of
China.**

We have already referred to the fact that, as recently as 50 years ago, the Chinese Empire reached its greatest dimensions. How do we account for the recent rapid decline? Undoubtedly opium has done more to bring this about than anything else. Opium smoking is one of the greatest curses with which any nation has ever been afflicted. It has been to China what its Sanskrit name "Ahi-phena" means, "The venom of a serpent."

**Its effects :
(1) economi-
cally.**

How has it affected China? First, economically. During the 60 years of the reign of Queen Victoria, the total amount of the revenue derived by our Indian Government from the opium trade was over £253,000,000. If the *total revenue* was £253,000,000, what would be the total amount that exchanged hands, when the cost of the article and the merchants' profits, freights, &c. are added? Yet the greater part of this money came from China, for which we have given her a poison. Such a drain of capital from any poor country is enough in itself to bring ruin. But, further, by the opium wars the Chinese Government lost its internal prestige and power to check the local growth of opium. Soil and labour have been withdrawn from other cultivation, and opium demands the best soil and an immense expenditure of labour. The grain supply is consequently scarce, the granaries are constantly empty, and the country lives on the verge of famine. The farmer who grows to sell, soon grows to smoke, and the evil has spread through the national life like a rapidly-spreading canker, until in many parts it would be hard to find a family which has not been cursed by opium.

(2) Morally.

Morally the ruin is as great. It is universally regarded as a vice, but so widespread is the evil, and so much has the

conscience suffered that they are hardly ashamed of it now. All dignity of character and self-respect go. All resolution fails and natural affection ceases until a man will sell a member of his own household for the drug. Time only permits one instance to show how the Chinese themselves regard it. The poppy head is remarkably like the button on the hat worn by the Chinese graduates. I have frequently heard the Chinese referring to the cutting of the poppy head for the juice say, "Koh-ting-tsi," which means, "We are cutting off our buttons," a significant comment from a people so proud of the literary dignity represented by the button.

2. What are China's needs physically and spiritually? Some of these I can only suggest, such as sanitation, railways for the transport of grain to prevent famine, engineering skill to cope with such problems as the Yellow River—"China's Sorrow"; the purifying of the Government which is good in theory, but corrupt in practice. **China's needs.**

Efficient medical help is one of the crying needs. An immense amount of suffering and misery could be relieved by this. Many no doubt take to opium as their only escape from pain which medical skill could alleviate. Medical Missions are doing noble service, but how little compared to the great need. I would specially call the attention of medical students to this grand field for the exercise of their profession for the Lord Jesus, and for the spread of His Gospel in China. **(1) Medical missions.**

Opium refuges are another pressing need. In breaking off opium smoking, the sufferings are often acute and the patient's resolution feeble. To preach the Gospel of Repentance demands that we should help those who would obey. This is perhaps one of the most imperative needs and most difficult problems of missionary effort in some parts of China, in some districts it is *the* problem. Under God's blessing this work should yield good spiritual results. In the district where I have recently laboured, of the 460 church members, fully 300 have been brought to God through Opium Refuge work. **(2) Opium refuges.**

Spiritually, their one great need is of course the Gospel. Apart from this all else is useless. Someone once said that the Shanghai Municipal Council was the best Missionary Society in China. If so, why is it that Chinese officials have **(3) Practical exhibition of the Gospel.**

protested against what is permitted within the settlement, as not being allowed in the native quarters, and why is it that from a sanitary standpoint the Shanghai native city is one of the most filthy in the Empire? The great need is the Gospel in the power of the Spirit which shall convince the world of sin, of righteousness, and of judgment to come. The Chinese have no deep sense of sin, but rather contrariwise. Their position is very similar to the Pharisees of Christ's time. They glory in Confucius and his teachings, they "approve the things that are excellent," yet do them not. One can almost hear them say "We have Confucius to our father" as though that freed them from all sin and made them the beloved of Heaven. As the Pharisees revered Moses and the prophets, yet violated their commandments, so the Chinese venerate Confucius and his teaching, memorising it, swearing by it, yet living in utter contradiction to most of its precepts. If people at home are called Gospel hardened, then we may call the Chinese ethic hardened. Nothing but the knowledge of a personal God can vitalise their drugged consciences. China illustrates the fallacy some would have us believe, of the efficiency of a system of morality which has no personal God. Besides the preaching of the Gospel, the Chinese distinctly need examples of Christian living. Accustomed as they are to moral exhortation, combined with the utter lack of sincerity, nothing but practical Christianity lived amongst them can prove the superiority of Christianity to Confucianism.

**Facilities for
evangelisation
(1) linguistic.**

3. In the Providence of God there are many things which greatly facilitate the evangelisation of this vast multitude. It is often pointed out that the work of the early Church was favoured by the universal government of the Roman Empire and the almost universal use of one language. These advantages we enjoy in China. Imagine how the difficulties would be enormously multiplied if these 300,000,000 people were broken up into small states, under different governments and with different languages. With a Classical language used throughout the whole of China and the spoken Mandarin available over the larger area, it has been possible for the whole body of missionaries to agree to a Union Version of the Scriptures. By a few of the best scholars giving their time and talent to translation work, to tract preparation

and the production of other literature, the saving of labour to the work as a whole is, of course, immense. In the south-east Provinces the gain is chiefly confined to the classical language, as the local dialects differ greatly. The difficulties of the Chinese language are considerable, but this advantage cannot be over estimated. Imagine the same condition of dialects as found, say, among the islands of the New Hebrides existing in China, and what a gigantic task would be before us.

Again, the accessibility of the people greatly facilitates our work. Now that the official barrier has been broken down and we enjoy an open door, we can get into the closest touch with the people. The people are sociable and are not hampered by any system of caste. On this point I will quote a short extract from one of Lord Elgin's dispatches home during his first mission to China. Referring to caste, he says: "One, at least, of the obstacles to intercourse between nations, which operates most powerfully in many parts, especially of the East, can hardly be said to exist in China. The owner of the humblest dwelling almost invariably offers to the foreigner who enters in, the hospitable tea-cup, without any apparent apprehension that his guest, by using, will defile it; and priests and worshippers attach no idea of profanation to the presence of the stranger in the Joss-house. This is a fact as I humbly conceive not without its significance, when we come to consider what prospects there may be of our being able to extend and multiply relations of commerce and amity with this industrious portion of the human race." This accessibility, together with the fact that they enjoy greater leisure, does not a little to facilitate the missionaries' work.

(2) Political
and social.

4. What are the results of past philanthropic and spiritual work? Medical help was probably the first form of philanthropic work in China. Dr. Morrison started dispensary work in Macao as early as 1820, and Dr. Parker commenced hospital practice at Canton in 1835. We are told that at first the experiment was considered hazardous by the foreign community, and was looked upon with suspicion by the local authorities. The appreciation by the Chinese people, however, has been wonderful, and there is every reason to believe that these means have been used of God to

Results: (1)
Philanthropic.

remove suspicion by affording this practical illustration of our goodwill towards them. Besides this a number of founding institutions have been established, of which the Berlin Foundling Home at Hong Kong is one of the largest. The testimony of some missionaries is that infanticide has decreased in consequence of the good example and teaching of the Church. There are about ten Asylums for Lepers, and seven or eight Schools for the Blind. At Chefoo there is also a School for Deaf Mutes. During the war between Japan and China, opportunity was afforded for Red Cross work. The Chinese Government showed its appreciation by conferring the Imperial Order of the Double Dragon upon eleven of the physicians engaged in this work of mercy.

**Confidence
placed in
missionaries
during famine**

Another form of philanthropic effort has been famine relief. During the famine of 1877-8, when over ten millions of people died, a sum of about £100,000 was distributed as relief. Such work cannot have been waste effort, and the fact that the missions in the districts helped have reaped richer spiritual harvests than in many others, confirms this belief. It is a significant fact that last year during the famine in Ho-nan and North An-huei, two sums of Tls. 5,000 were given by the Chinese to the China Inland Mission and another Society—the name of which I forget—for distribution among the sufferers independent of religious test, rather than distribute these sums through their own officials. This is a striking testimony to the confidence of the Chinese in the sincerity of missionary effort.

**(2) Spiritual
results.**

Of spiritual results it is not easy to give an adequate idea. The influence of Christian truth is always far greater than any figures can show. At home the proportion of communicants to Church goers is small, which fact we must remember when estimating statistics of communicants abroad. Another fact to bear in mind is that in Missions abroad all figures show aggressive work, while home figures include many brought into the Church through home training. Let us deduct from our home Churches all children of godly parents and ascertain what results have been obtained by aggressive work among the godless and we shall probably better realise what God has done among the heathen.

**Rapid increase
of converts.**

In 1842 there were only 6 converts in China. At the first general Conference of 1877 there were 13,035. At the

second general Conference of 1890 there were 37,287. The last accessible returns from all missions, which come up to about 1897, were 80,862. And we may safely say that now, 1899, there are about 100,000. From 1842 to 1890, nearly 50 years, an increase of 37,000, and from 1890 to 1899, less than 10 years, an increase of about 70,000. Let us thank God for these encouraging figures. But what are 100,000 among 300,000,000!

Now it would be possible to make an appeal based upon the needs of China or upon the opportunity now afforded us, or because of China's future and influence upon the other nations, or because of the great wrong we have done China, but I forbear. As a Missionary Union we face *the world*, and stand by the simple command of Christ, "Preach the Gospel to every creature." Here are plain facts to say we have not done so, here are plain facts to show we might do so. He Who gave the command, has opened the door which none can shut. What shall the answer be? We have before us just now an illustration of how wealth and lives can be lavishly laid down for our Empire. Shall we be less devoted for a Kingdom more comprehensive, more beneficent, even the Eternal Kingdom of our Lord and of His Christ?

The Literati of China.

THE REV. J. OWEN, OF PEKING.

The literati of China are its most influential men, and constitute both its intellectual and social aristocracy. The people look up to them as their guides in precept and practice. They make public opinion, and give expression to the popular will; and, as they belong to all classes of society, they fairly represent the nation. What the scholars think, say and do, the people think, say and do. In all matters affecting their dignity and rights they hang together. No official dares to offend them, and they are consulted on all important local affairs. Even the Imperial Government seldom runs counter to their wishes, for they have the whole people at their back. They are, in fact, the rulers of China. As a class they have been bitterly opposed, from the beginning, to Christian

**Influence of
the literati.**

Missions, to foreign intercourse, and to everything foreign ; and they have succeeded, to a large extent, in imbuing the Chinese people with the same hostility.

Causes of hostility :

But why are the literati generally so hostile ? Ignorance no doubt is one of the potent causes. Their education has been very narrow, and wholly Chinese. They have learned no language but their own, read no history but that of China, and studied no system of religion, philosophy, or ethics, but the Confucian. They have never heard of Egypt or Judæa, Assyria or Babylon, Greece or Rome ; and, though they have heard of the leading nations of modern Europe, they know little or nothing about them. Most of them suppose these states to be tiny specks five or ten miles square. Neither general history nor geography neither mathematics nor physical science has formed any part of their educational course. This ignorance has bred an inordinate pride in themselves, and in their country. China is the Celestial Empire, the one heaven-appointed State to which all others owe homage and fealty, the Great Flowery Land, the birthplace of civilisation, and the home of elegance and refinement. Only China possesses a literature, a political and social system. Only the Chinese understand the "Five Social Relationships,"* and the "Five Constant Virtues."† The rest of mankind are barbarians, and for these barbarians to assume the rôle of teachers, and presume to instruct the great Middle Kingdom, is an intolerable insult, and should be met by contempt and scorn. More than two thousand years ago, Mencius said, "I have heard of the barbarians learning from China, I have never heard of China learning from the barbarians," and this has been the spirit of her scholars ever since.

Conservatism.

Along with this ignorance and pride there is intense conservatism. These scholars are steeped in Confucianism, and Confucianism is essentially conservative. Its face is turned backwards ; its golden age is in the past. Confucius gave the keynote to the whole system when he said, "I am a transmitter not a maker, a believer in and lover of antiquity." He lived in the past, and in his very dreams he walked with the ancient dead. The message which he delivered to his own

* Sovereign and minister, father and son, husband and wife, elder and younger brother, friends and companions.

† Benevolence, righteousness, propriety, knowledge, and fidelity.

age and handed down to future ages was: "Get back to antiquity." The great worthies of old—Yao Shun, Yü Tang, Wen Wu, Chow Kung were perfect in virtue and wisdom, and the present can only be prosperous in so far as it copies their example and follows their teaching. So far as they catch the spirit of their Master the scholars of China must needs be opposed to change and hostile to innovation.

Misapprehension of missionary motives has been another potent cause of hostility. Men who have never been touched by a single desire for the good of any one outside their own country, who know nothing of the love of Christ, or of the history of Christian Missions, take for granted that missionaries have interested motives in coming to China and generally assume that the motive is political. Under the cloak of religion missionaries are spying out the land and by their teaching, healing and almsgiving are seeking to win the hearts of the people and seduce them from their allegiance. Chinese Christians have always been branded, not only as renegades, but as traitors. This baseless suspicion has been one of the greatest obstacles to missionary work, and it is the heaviest cross Chinese Christians have had to bear. Remove this suspicion and the number of converts will go up with a bound. Recently, when the more advanced reformers wished to give full toleration to Christianity throughout China, it was the old suspicion of disloyalty which delayed the precious boon.*

**Misunder-
standing of
missionary
motives.**

Fear, too, has been at the root of much of the hostility to foreigners and foreign things shown by the officials and literati. Beneath all their pride and conceit there has lurked the fear that, perhaps, they are not the mightiest people on earth, that perhaps their civilisation is not the highest attained by man, that perhaps Confucianism is not the best possible religion, and that perhaps China is not absolutely irresistible. In speech and writing they have poured contempt on the foreigner; in their hearts they have feared him, and this fear has done much to close China, prevent progress and generate hostility.

**Secret fear of
foreigners.**

Slander, also, has played a powerful part in producing

Slanders.

* This I know from a conversation I had in Peking, August 30th, 1898, with Mr. Wang Chao, one of the leading reformers, who is now a refugee in Japan.

hostility to Christianity and things foreign. Among the scholars of China there appear to be men of most filthy and shameless minds. In order to neutralise foreign influence, and prevent the spread of Christianity, these men have invented the foulest and most disgusting stories against foreigners in general, and missionaries in particular. In these stories, which are told with minute and circumstantial details, the home life of foreigners is represented as revoltingly impure. Our whole social system is a cesspool of sexual filth. Missionaries are specifically charged with the most unholy practices towards the boys, girls, and women, whom, by means of schools and hospitals, they get into their power. Some of the crimes laid to our charge are quite unknown in Western lands and untranslatable into a Christian language. Whether they are practised in China, or are simply the unholy creations of the foul-minded writers, it is impossible to say. These stories have been industriously circulated among the scholars, and through them have passed down to the people. They have also been collected, and form one of the volumes of the well-known work, *Tracts for the Times*, which is published under official auspices. They have poisoned the minds of scholars and people against us, and have made us loathsome to all decent men. The evil they have done us and our work is incalculable.*

These are, I think, the chief causes of the hostility of the literati. It is as foreign that Christianity is hated. By-and-by when the scholars of China study Christianity, they may object to it on its own account; but at present their objections may be summed up in the word "foreign," the full degradation of which in a Chinaman's mouth must be heard to be understood.

**Character-
istics :**

The most notable characteristic of the Chinese literati is conceit. The great mass of the Chinese people are uneducated. Not one woman in a thousand can read a word, and not more than about 10 per cent. of the men have ever been to school. The poor unlettered multitudes look up to these scholars as quite superior beings, and are awed by their great learning. The scholars accept this popular homage as their

Conceit.

* The Chinese Foreign Office recently promised the French Minister, M. Gerard, that the publication of these slanders, under official auspices should be stopped.

just due, and give themselves airs accordingly. They have a gait all their own, and can always be recognised by their swaggering walk. Though quite young, with excellent eyes, they wear huge spectacles, to show the multitude that through much study they are growing prematurely blind. Their nails are long and claw-like, attesting the fact that they are scholars and gentlemen, who have never done any manual labour, and never mean to do any. Like Dominie Sampson they interlard their speech with classical quotations to show their learning, and strike awe into their ignorant hearers. All the fine and flattering things which Confucius said of the "Superior Man," they appropriate to themselves, and strut about in these stolen clothes.

The system of government tends to foster this conceit, and to produce in these scholars a sense of omniscience. Without any special training they have in turn to play the rôle of magistrate, lawyer, and judge, civil and military examiner, priest and engineer, and in short to discharge all the functions incidental to government. Being scholars they are expected to be experts in everything. No wonder the humblest Chinese scholar is prepared at the shortest notice to undertake the reconstruction of the universe.

As a class they are undoubtedly able. The Chinese mind has marked defects, but it has also marked excellencies, and taken on the whole is not inferior to the mind of the Western races. In the literati we see, of course, that mind at its best. Their range of study has been very narrow, but very thorough. They know the Confucian Classics, volumes of poetry and tomes of history by heart. Most of them wield a facile pen, and can write either verse or prose with great ease. Though neither deep nor logical thinkers they are very shrewd in practical matters, and can hold their own against most men. Our consuls and ambassadors find Chinese officials astute opponents, against whom it is difficult to score an advantage.

Ability.

Most Chinese scholars, like their master Confucius, are professed agnostics. Asked, what is wisdom, Confucius replied, "To reverence the gods, and keep aloof from them." Asked, what is death, he answered, "Not knowing life, how can we know death?" His followers to-day professedly maintain the same stand-off and agnostic attitude towards Divine and spiritual things. At the same time they are extremely

Agnosticism.

superstitious. They are careful to have all the household gods duly installed, but it is only "to comfort the women." When ill they will present offerings and make vows at the shrines of all the gods, including the fox, weasel, hedgehog, and snake, and will call in exorcists to expel the evil spirits afflicting them. There are, of course, many devout men among them, but as a class they are agnostic and irreligious.

Worldliness.

They are also intensely worldly. Their chief aim is to obtain office, get rich, live in luxury, and have a numerous progeny. Their love of the world is strong, and their carnal-mindedness very marked. The tone of their lives is very low, and they have impressed their worldliness on the whole of Chinese society. Large numbers of them are opium smokers, most who can afford it are polygamists, and they are generally addicted to carnal pleasures.

Corruption.

The present fearful corruption of the Chinese Government must also be laid to the charge of these Confucian scholars. They fill all the higher offices of state, and most of the lower. The Government, therefore, is what they make it. The malversation, bribery, and embezzlement, now universal among Chinese officials, must be congenial to the majority, or they would cleanse the Augean stable and inaugurate a pure administration.

The Reform Movement.

These literati, however, have recently shown that, with all their defects, they can understand the needs of their country, can take large and liberal views, can break away from the traditions of the past, and inaugurate the most drastic reforms. The reform movement of 1898 was in the main a movement of the literati. It was they who organised reform clubs, created a reform press, agitated for reforms, and drew up the reform programme.

The reform party was not a homogeneous body, but was split into three sections. One section demanded that all reform should move along Confucian lines; another wished to follow the lead of Japan, and advocated an alliance with that country; but a third and much larger section, headed by the Emperor, refused such hampering restrictions, and urged the adoption of everything likely to help China. It was among this section that Christianity found its warmest friends.

Friendly attitude to Christianity.

The favourable attitude of the reform party generally towards Christianity was clearly shown by the friendly tone

of the reform press ; by the appearance of letters from leading reformers in the public papers maintaining that only Christianity could uplift China ; by the issue of an Imperial edict commanding the provincial authorities to protect Christian Missions and do justice to native Christians ; by the intention to grant the fullest toleration to Christianity throughout the Empire ; by the suggestion of some, that Christianity should be adopted as the national religion ; by the large demand for Christian literature ; by friendly intercourse between the reformers and missionaries ; by the opening up of such anti-foreign places as the province of Hunan to Christian Missions by the great impulse given to missionary work and the large additions to the Christian Church during the reform movement. But perhaps the most striking proof of the entire change of attitude towards Christianity is seen in the *New Collection of Tracts for the Times*, published by the reformers in 1898. In the old collection, published just ten years before, we find the most virulent attacks on Christianity and the foulest charges against missionaries and against foreigners in general. But in this new collection, consisting of 580 essays, the great aim of the writers, of whom there are between 100 and 200, is to show that Confucianism is worthy to stand alongside of Christianity, and that what Christianity has done for Europe, Confucianism can do for China. The change of attitude in ten years is enormous. It is worthy of note, too, that among this collection of essays there are 37 taken from the writings of missionaries.*

The reform movement failed mainly on account of the fierce opposition of the Empress Dowager. She had been twice Regent of Empire for long periods, and still held in her own hands the Great Seal of State, and the appointment of all the higher officials. She was backed by the whole strength of the Manchu party, and the struggle between her and the Emperor became a struggle between Manchu† and Chinese. She charged the reformers with treason and professed to have discovered a plot against the Dynasty. Through her nephew, Jung-lu, the Viceroy of the metropolitan province, she secured

Causes of failure:

Opposition of Empress.

* Thirty-one by Rev. Timothy Richard ; five by Rev. G. J. Allen, D.D. ; and one by a lady missionary.

† The old home of the Manchus was Manchuria. They conquered China in 1644, and are far more conservative than the Chinese.

the adhesion of the Northern army, and this done, she struck down the reformers and branded reform as rebellion. The stroke was strong, bloody, and effective. Six of the leading reformers were beheaded, two were banished to Kashgar, others were imprisoned or degraded, and some had the good fortune to escape to Japan.

Minor causes.

This was the main cause of failure, but there were minor causes. The abolition of a considerable number of sinecures; the dismissal of several high officials for obstruction; the intended displacement of the old conservative officials by young progressive men; the impossibility, in face of the Empress Dowager's opposition, of forming a well-considered and comprehensive scheme of national reform; the lack of proper arrangements for carrying out the reforms ordered; and the neglect to secure the support of the army, all told with more or less weight against the reformers and in favour of their foes.

Reform not dead.

But the reform movement is only scotched, not dead. Some things once born never die. Deep down in thousands of Chinese hearts there burns to-day a bitter sense of shame and humiliation, and a passionate desire for change. Most of the younger officials and scholars are reformers at heart, and if the strong, blood-stained hands of the Empress Dowager were withdrawn, a demand for reform would arise from every corner of the land. The march of events, too, is on the side of the reformers. China has only one alternative—reformation or dismemberment. This is becoming daily clearer to all thinking men, and soon the need of reform will be so widely and keenly felt that repression will be impossible. Branded as traitorous, its leaders killed or imprisoned, the reform movement has been driven under ground, only to re-appear soon, stronger in numbers, organisation and purpose to complete the great work of China's reformation. One of the reformers, Tan Sz-tung, just before his execution, said, "I know that no great reform has ever been carried out without its martyrs, and I am ready to die to-day for China; but be sure of this, that for every head that falls to-day, a thousand will arise to carry on this great work of reform."

Influence of Christianity

The recent reform movement shows clearly that Christianity has deeply impressed some of the leading minds of China, and when that movement recommences, there is every

reason to expect that Christian influence will be one of its potent factors. The extent of that influence must, however, largely depend on the measure in which we meet the demand for a Western education among the middle and upper classes, and the demand for a high-class Christian literature among the scholars. A few years ago only the old Confucian education was valued by the Chinese; but the reformers, though Confucian scholars themselves, saw there was no hope of progress in China until that system was abolished. The Emperor, sharing this view, in edict after edict ordered the establishment of the Western system of education throughout the Empire. These edicts greatly stimulated the desire for a Western education which had already sprung up, and large sums of money were subscribed by wealthy Chinese in Peking and elsewhere for the establishment of schools for the teaching of Western science and Western languages, especially English.

The *coup d' état* prevented the carrying out of the Emperor's educational schemes and closed all private reform schools under Chinese control. But the desire to learn English and get a Western education remains; and to meet this desire every Missionary Society labouring in China should at once establish a large well-equipped Christian school at each of its principal stations. Such schools would bear splendid fruit. In a few years the young men trained in these schools would be occupying positions of influence all over the empire. And I know no nobler sphere of service for earnest young men just leaving our universities than the position of masters or tutors in such schools. The Chinese would pay for their education, though the outlay on men and buildings would have to be met by us.

**Desire for
Western
education.**

But our Mission Schools are never likely to be so numerous or so large as to contain more than a very small portion of the youth of China. The great bulk of the young men and the reading classes generally, we must reach by means of literature. What a wide-spread and powerful influence literature can exert in China was strikingly seen during the recent reform movement. One of the most urgent and pressing needs of our work in China to-day is a larger and better literature. We want a series of well-considered, well-written books, setting forth Christianity in its great

**Need of litera-
ture.**

historical, social, moral and doctrinal aspects. The scholars of China particularly want to know what are the benefits of Christianity to the individual, the family and the nation. Once convinced of the excellence of Christian civilisation, they will eagerly study its deeper moral and spiritual truths.

The Christian Literature Society, under the able direction of Mr. Richard and Dr. Allen, is doing excellent work in this direction. But more should be done. We want more newspapers, more magazines, more books. Every Missionary Society labouring in China should immediately set aside one or more of its older and abler men for literary work. Such work would pay splendidly. Win her scholars and you win China.

The outlook.

The outlook is very hopeful. Even under the unfavourable conditions of the past Christianity has made remarkable progress. Since the opening of China in 1860, the number of converts has doubled every seven or eight years, and now reaches 100,000, reckoning Church members only. If baptised children and other adherents were added, the number would be greatly increased. Even at this rate of progress the Christian community in China will soon be an appreciable quantity. But the rate of progress is already faster and will become faster yet.

Common people.

The common people of China—the artisans, peasant farmers, and labourers—have been disposed from the first to listen to the Gospel. They know nothing of Confucianism, Buddhism, and Taoism, the religions they are supposed to believe, except such scraps as they pick up from the common talk of the home, the street and the tea-shop. Consequently they are not attached to their religions, their teachers, or their gods, and will part with them without a pang. These untaught, uncared-for multitudes, have shown a wonderful readiness to accept the Gospel, and when political and social conditions become more favorable, they will flock into the Church in thousands. How ready the people are to accept Christ when the Government ceases to be hostile, was seen during the reform movement in 1898, when in some districts there was a trend of the whole population towards the Church, as in Manchuria, where one mission alone baptised during the year 3,100 people and received as candidates for baptism 7,500 more.

The generous appreciation of Christianity recently shown by the leading reformers and by the Emperor, justifies the expectation that even among the upper classes Christianity will soon have an ever-increasing number of adherents. These classes have no real faith in Buddhism or Taoism, though they hold firmly to Confucianism. But Confucianism is only a system of political, social and ethical philosophy, most of which a man might hold and yet be a devout Christian, just as Platonism was held by many of the early Christians.

Upper classes.

China has come to the parting of the ways and great changes are near at hand. She will soon be compelled to fall into line with other nations, to open the entire country to foreign commerce and to adopt Western education. These changes will all tell in favour of Christianity. Every increase of foreign influence in China will lead to an increase of Christian influence. Taking, therefore, into consideration the success already gained, the condition of the common people and their readiness to accept the Gospel, the friendly attitude of the reform party, including the Emperor, and the impending changes in China, we are justified in expecting the comparatively early conversion of China to Christ. It looks as if God's time to bless China and fulfil His promise to the "land of Sinim" had come.

Impending changes.

The Spiritual Awakening in Manchuria.

THE REV. J. W. INGLIS, M.A., OF MANCHURIA.

The Presbytery of Manchuria, representing the united work of the Scottish and Irish Missions, had under its care at the time of the latest returns over 15,000 baptised persons. Of these 5,000 were baptised in the last year.

Progress of the mission.

This degree of prosperity has been attained by gradual stages. The first important step taken was to occupy Moukden, the capital city of the southern province, and a fair congregation had been gathered here while as yet there was little movement at the other stations. The Gospel preached in the capital soon spread over the province, and when I arrived nine years ago I found that the mission had already taken root in some rural districts where it was spreading with

great rapidity. The annual increase was then counted by hundreds, but it was not till after the Japanese war that the present movement began on a large scale, and was maintained at almost every point where Christianity is in contact with heathenism. In these three years, 1896-1898, I have seen a marvellous transformation, bodies of worshippers arising at point after point, until there is now no large town and no considerable area, at least in the southern half of Manchuria, where Christ is not named.

Causes of the movement :
(1) absence of hostility.

What are the causes of this movement? First, there is only slight opposition. The soil has been to a certain extent prepared for the arrival of Christianity. The native religions have no cohesive power in themselves to withstand the conquering might of the Christian faith. Compared with central or southern China I believe that the Buddhism of the temples is largely in decay, and there is much less of the aristocratic or literary class from which the opposition in China so largely arises. The population is chiefly engaged in trade or agriculture, and in some parts is mainly composed of immigrants from the two neighbouring provinces of North China, who, when detached from their native soil, have little power to enter into new combinations that might hinder our work.

(2) Official misgovernment.

Another cause is the misgovernment of the country, which leads a number to class themselves with us in the hope of escaping from the rapacity of the officials. It is the general tendency of the Chinese to associate in guilds for mutual protection, both against their own officials and against lawless neighbours. The Church is a society as well as a religion, and, since it is defended by treaty from the suppression that always threatens native societies, it has a certain social power which may be used for improper ends. I do not think that many join us entirely from sordid motives, but this element enters in among other determining causes, and we have to wage a constant warfare against it, while a long probation and the moral requirements of the Church discourage those who have no heart for religion.

(3) Search after truth.

But there are deeper things in this movement. There are seekers after truth in Manchuria. They are found among the secret or heterodox sects of Buddhism. These are lay societies, apart from the temples and the priesthood. The

Government makes raids on them from time to time, suspecting them of sedition, but their ruling idea is "to reform the character." They practise vegetarianism and other ascetic habits, in the hope of purging the heart from its grosser elements, and refining the nature. Some of these sects are without images; some employ paid agents to gather disciples. They have the conception of sin and the desire for forgiveness; and to them the doctrine of the Cross and the Redeemer comes as the answer to their seeking, the opening of a mystery.

To the mass of the Chinese our religion commends itself as a moral religion. They owe this at least to Confucius that they have a high ideal of morality, so that no religion could expect to win a hearing from them unless it reached their own ethical standard. The first step that a Chinaman makes towards us is when he discovers that we may be trusted, that we are at least as good as he is. I believe the hospitals have done much to teach them this, for they see not only that we utter moral sentiments—they can do that themselves—but they see the spirit of Christianity put in action in works of mercy and kindness.

(4) Christianity satisfies the moral ideal of China.

I know of a town where, on the first opening of a chapel, two hundred men wrote down their names as desirous to enter the Church. Most of them knew nothing of the doctrines of Christianity, few had ever heard a preacher, but the name of the Church had gone before; and the picture of Christ, though written in faded colours and with dim outlines on the hearts of His followers, was fulfilling His promise and drawing men to Himself.

It remains to notice some features of the movement. The first point that I would emphasise is that the propaganda is now almost entirely in the hands of the natives. Apart from medical or literary work most of us have little intercourse with the heathen, and the task of breaking down prejudice and suspicion, and of winning adherents to our side is performed by the Chinese themselves, not necessarily by paid agents, but often by private individuals. Just as here we look to students to influence students, so it is natural that Chinese should be most in touch with their own countrymen. We regard them as our outposts, who do the pioneer work; and thus it often comes about that villages are first known to us

Features of the movement: (1) largely due to native agency.

when we are called to go and examine for baptism a new body of inquirers. The advantage of this situation is that the natives look upon the Church as their own, and this weakens the objection, which is the main barrier against the Gospel in the minds of most Chinese, that it is a foreign thing. And again, as the work is so much in native hands, it acquires a flavour of the soil—a Chinese character—and less of the European element is obtruded between the inquirer and the truth.

(2) Wide survey exercised by missionaries.

Another feature of our work is that the foreign staff live at a few large centres surrounded by a multitude of out-stations, which they visit from time to time. In the intervals of these visits the work is in the hands of the native preachers, or of the Christian community alone. This plan allows of a very large extension with a small foreign staff.

Special dangers.

The special dangers which lie in our path are these:—there is always the risk of expansion at the cost of efficiency; the Gospel may lose some of its fulness in transmission, or become diluted by the large admixture of fresh heathenism till it loses its constraining power. Sometimes the out-station is too remote to be well looked after, and scandals arise which blight the growth of the Church. Sometimes the uprising of bands of inquirers has been so rapid, that we had no trustworthy agents to send, and opportunities have been lost.

The Holy Spirit guards the converts.

But my experience has taught me this, that if a man is truly converted and has a proper grasp of the truth, he may be safely left. If he has firmly laid hold on Christ, the Lord Himself will keep him, and without a preacher will lead him in the true way, and by the working of the Holy Spirit will open to his mind the secret love of God. And there have been times in the progress of the work when I have been filled with wonder. I have felt like the man of science, who, working with dead matter, is suddenly face to face with the discovery of a new law of nature, and the working of elemental powers. There among those impassive Chinese I have stood in awe as I saw revealed the hidden movement of the Spirit, Who by secret ways has been drawing out the hearts of those people that they should come in from their over darkness to seek Him Who is the life and the light of men.

India.

The Needs of India : England's
obligation to India
The Educated Hindus : their
attitude to Christianity. . . .
Woman's work in India
The masses of India
The Mohammedan community .
Brahmans: Low-castes: Trading,
Industrial and Agricultural .
Classes
The Hill Tribes of India.

"The best men are wanted, men of culture, of imagination
to see from the mental standpoint of others, of patience
and courtesy, of ability to teach, of enthusiasm, of con-
quering faith, of Godly life, men of the Word and men of
prayer."

Lower Exeter Hall,
Wednesday Afternoon, January 3rd.

The Needs of India.

THE REV. F. B. MEYER, B.A.

**The British
Empire in
India.**

In 1757, Clive, with his handful of British officers and native troops, won the battle of Plassy, routing 65,000 with 3,000, and won India for Great Britain. In 1858, a memorable Act passed through both Houses of Parliament for the better government of India, and in virtue of that Act the whole Hindu world, which comprises one-fifteenth of the area of the globe, and one-fifth of the human race, came under the sovereignty of the Queen. We can form no conception of such vast sums, suffice it to say, that the territory in its broad extent equals that of Europe when Russia is subtracted, and the population equals that of all the European States, that of Russia being again subtracted.

**The progress
of India.**

The progress of India has been marvellous in every direction. Great railways now embrace every part of the Continent, some 22,000 miles of line have been laid down, and every part of the immense dependancy is linked to the rest by over 58,000 miles of electric wire. Revenue has trebled itself, rising from 33,000,000 lacs of rupees at the time of the Mutiny to over 96,000,000 in 1898. Thus, as Miss Guinness truly says, Queen Victoria's sceptre sways realms and peoples greater than those of any old-world emperor or king, and to all these myriads it brings unmeasured blessing, good government, better civilisation, education, just laws, protection for the weak, development of the country, and, above all, a great tranquility.

**Progress of
Christian
missions in
India.**

From the days of the past century, in which the young Church sent messengers to India, till comparatively lately, Christianity has been assaulting the great system of Hinduism with only partial success, though, of late years, signs have not been wanting that serious alarm is being experienced in the heart of the foe. On the foundations laid by Schwartz and Ziegenbalg, Carey, Marshman and Ward, Heber, Martyn, Duff, and a thousand others, the building has slowly risen. Even half-way through the present century,

with the Soldiers of the Cross pressing in on every hand, India lay for the most part in heavy shadow, the light only reaching one thousand miles up the Ganges, and inland from the coast here and there. Then came the great convulsion of the Indian Mutiny, and the sudden, swift expansion of evangelistic effort, so that at the close of the century we find 1,700 missionaries labouring in India, supported by some 50 Protestant societies, Christian churches counted by the thousand, their members by the million. Whole districts are Christian, entire communities are transformed, once closed doors are open, foundation-laying work is done, the languages are explored, dialects learned, the Bible translated in whole or in part in almost all of them, scores of Churches are centres of life and light.

But vast work still remains. At this hour, in the dawn of the new century, 210,000,000 are still Hindu, 67,000,000 still enslaved by Islam. How great are the needs! In the year 1898, in the Bombay Presidency, 33,000,000 souls, and only some 300 workers, on an average one worker to about 110,000 of the population. In Hyderabad some eight or ten millions as yet unevangelised. In Berar some twenty out of twenty-four millions totally ignorant of the Gospel, many of the natives states totally untouched. Out of the 145 millions of women and girls, only one million at the most can be said to be under any Christian influence whatever. In England 200,000 Christian women work among 19,000,000 British women and girls. In India there are less than 800 women workers, or one to every 180,000.

Vast work still remains.

During the last forty years there has been a great increase in the native ordained ministry. In 1851, there were 25 native ordained ministers; in 1890, 797; a forty-fold increase. The native Protestant communicants amounted in 1890 to 182,722, and native Protestant adherents to 559,661.

Development of (1) native ministry.

The last decade or two have also greatly developed work in other directions. First came the rise of zenana work, in connection with which 800 women are employed at the present time, and it is impossible to over-estimate the work which is being done in the homes of India.

(2) Zenana work.

"The woman's cause is man's, they rise or sink
Together, dwarfed or God-like, bond or free."

The foundations of the home life must be renovated; moral

death is at work there. Only in this way can the social evils of infant marriage, the prohibition of the marriage of widows and the life-long imprisonment of wives, be brought to an end.

(3) Medical missions.

Next to the zenana work came that of medical missions, which are spreading their beneficent agency throughout India. In one case in the South, a well-appointed hospital is almost entirely maintained by the gifts of native princes and nobles who have experienced its help.

(4) The Student Volunteer Movement.

In addition to these, in the last decade, we have risen to hail the accession of the Student Volunteer work. The need of India is clamant—the need of more workers in every branch, the need of more European missionaries to direct, and of a larger staff of native preachers to supplement, the the need of consecrated men and women who have learned the power of the Holy Spirit and exemplify it in their own characters—the need, above all, of a gracious revival. The need of the world is great, but that of India seems most pressing, just because education is spreading so rapidly. We are told that there are already 14,000,000 readers in that vast land; that 6,000 books are issued a year; that there are four and a half million of scholars in the primary schools, and 17,000 college students; that 2,000 educated natives annually leave the colleges; and that in 1897 there were as many as 1,380 graduates. Under such circumstances we may well say that the fields are white unto harvest, and unless great precaution is exercised, the sowing of the tares will greatly outstrip the sowing of the wheat; indeed, it is said that already tons of infidel and atheistic literature are being poured into the country and finding a ready market.

Need of India intensified by rapid spread of education.

The call to Indian students.

The need to which we have referred, so far as I can see, will never be met by the supply of British or American missionaries. These belong to the conquering race, and are viewed with a certain amount of suspicion and dislike by the more independent classes. A certain amount of reserve must always fence off the member of the conquering race from a subject people. The only hope is in the training of a native ministry. The sons and daughters of the people themselves must go into the bazaars and zenanas with the glad tidings of the Gospel of Christ. All we can hope to do is to raise up the flower of the youth entrusted to our care in our colleges and

schools, to take up the work of reaching the utmost limits of India's population with the glad tidings of Christ. It is in this direction that the work of the Student Volunteer Movement is so invaluable. Its agents enter into all the colleges of the country, gather the students to their meetings, collect from amongst them little bodies of Christians who will meet together to quicken each other in the divine life, to spread the Gospel amongst their fellow students, and to consider seriously whether God does not call them to give their lives to their own people. Mr. Mott says that 127 Indian students have decided to devote their whole lives to India, no pressure being brought to bear on them save that of the Holy Spirit. This is the hope of the future. Let these young men go forth as the evangelical missionaries did from Iona in the dawn of Christianity in this isle, or as Wycliffites did in the days of the Reformation, and the problem of the evangelisation of India is solved. Let them carry the Gospel to their own people as belonging to them, and ultimately form native churches after the genius of Eastern methods of thought and life.

If I were asked whether the native churches as at present constituted should be allowed to be self-supporting and self-regulating, I should answer—not in their present condition, for they have learned so much to depend upon the missionary, that it would be unwise to give them autonomy at once, as unwise as to give a race of emancipated slaves the full rights of citizenship. But I hope the time is not far distant when around each of these Godly native evangelists as a nucleus, little churches, pure in faith and morals, will begin to arise.

The missionary who attracted me most of all during my journey in India, told me that having lost his wife and children, he had thrown open his home to young natives whom he was endeavouring to train to catch up the torch as it fell from his hand, and to bear it forward into all parts of the land. This is the highest work—the concentration of effort upon elect spirits, who in turn, become centres of blessing. The need of India is great, and can only be met by setting apart the children of her people to the Gospel of Jesus Christ.

Is the native Church ready for autonomy?

The Educated Hindus and Christianity.

THE REV. C. E. WILSON, B.A., OF SERAMPORE.

Importance of the subject.

There is no doubt a tendency in the midst of the meetings of to-day to fall into the mistake of regarding the advocacy of all the various mission fields and branches of mission activity as coming into some sort of rivalry. And the missionary himself is always in danger of over-stating the importance of his own particular department of service in the great scheme of Christian enterprise. Notwithstanding this, however, I do not fear to say that there can hardly be a subject which it is more necessary for the Christian students of Britain to thoughtfully and prayerfully consider, than that on which I have been asked to address you. The subject is enormously large and difficult to handle, and this is to be but one of several addresses at this afternoon's meeting. I shall therefore attempt to give in outline only what I conceive to be the facts most interesting and important and the general conclusions which may be drawn from them. They should be a help and stimulus to us in fulfilling, as far as we may, the great and wonderful task which I believe our God has committed to the hands of this generation of godly, educated men in this country.

Erroneous ideas obtaining in England.

Let us first seek to get a clear idea of the class of which we are to speak. I have noticed since coming home on furlough that Christian friends in England in their ideas of the people of India show a tendency to err in one of two opposite directions, viz., (i) either to think of the inhabitants of India as all utterly benighted savages, or else (ii) to think of them as all cultured philosophers, masters of occult learning and possessed of all subtlety and power in reasoning.

Majority of population illiterate

The truth is that the overwhelming majority of the population of India to-day is absolutely unlettered. The bare statistics of the last census show that nearly 250 millions of people—a number equal to six times the entire population of the British Isles—were illiterate, that is, they could not read or write in their own vernacular. The mass of our fellow subjects in that great empire are so poor that they live on the very verge of starvation, and, as we have such painful

cause to know, it requires but one short season of unsuitable weather to bring millions of poor creatures to gaunt famine. Now, education is not free in India, and though it must be acknowledged that even poor villagers often show an appreciation of the advantages of elementary education for their children, and strive to obtain it for them with a spirit which is very commendable, still it is but natural that the educated classes should be that proportionately small section of the population which is well-to-do, and corresponds roughly with the higher castes of the Hindu social system. But although in proportion to the rest of the people, the educated are a small section of the community, yet actually they are a very great number and their influence is very great.

And very poor.

Influence of
the educated
classes.

Of course in the elementary schools the education is limited to the vernaculars; but the rapidity with which the knowledge of English is spreading on every hand is very remarkable. In all the larger schools English is taught, not as a mere book exercise, but as the language of all business and social progress. It is a comparatively easy thing now-a-days to travel all over India using no language but English, and wherever you see a respectable, native gentleman, you may safely venture to address him in English. There are a considerable number of native newspapers which are published in English, and the transactions of the famous Indian National Congress are always carried on in English, that being the only medium of communication between the delegates from various parts of the country.

Increasing
knowledge of
English.

There are five great Universities in India: Calcutta, Bombay, Madras, Allahabad, and the Punjab. These are examining bodies like the University of London, and many thousands of students are to-day studying in the affiliated colleges in preparation for their degrees. The examinations are conducted in the English language and degrees are conferred in Arts, Medicine and Law. Indeed, so numerous are the graduates that university titles and degrees seem to be more obtrusively in evidence in India than in England. Now the influence of this English knowing and English speaking class upon the present and future of the country is incalculable. Our statesmen will have to reckon with them, and the Church of Christ dare not neglect them. The unlettered masses have not the materials for forming

The
Universities.

independent opinion on new subjects, and they will naturally fashion their beliefs on the talk of those who read.

English literature finds a ready market.

No words are needed, therefore, to emphasise the importance of helping the educated Indians of to-day to gain a true conception of what we believe to be the truth of God for the salvation of the world. They are open to all Western influences. Every kind of English literature finds a ready market in India, and I have sometimes felt grieved to see the kind of English books that young Bengali students have been reading. What we do we must do quickly. If the present generation of Indian students were only won for the Truth, the problem of evangelising India would be comparatively simple.

"Not many mighty, not many noble are called."

That Christian missionary effort has not by any means kept pace with the educational progress of India, is sadly evident. And the result is that we have to regard this educated class as still practically ignorant of Christian truth. And there are certain special difficulties in working among them, and in leading them to accept the Lord Jesus Christ as Saviour and Lord. It is true in India now—as in Greece and Rome in Paul's day—"Not many wise men after the flesh, not many mighty, not many noble are called." But now as then the reasons for this are not primarily intellectual, but ethical. It is not that the Gospel of Jesus Christ cannot justify its claim to the acceptance of intellectual men, but that the acceptance of Christ involves so often a humbling of personal pride and the loss of worldly interests.

Self-complacency of educated Indians.

It is difficult for any one to realise until he has met it, the complacent self-esteem of the educated Indian gentleman, especially the university graduate, who, while having acquired a considerable academic acquaintance with English literature, and possessing also a remarkable power of conversation in English of a pedantic sort, has made no real acquaintance with vital Christianity. He has been educated, either in a college wholly under Hindu influence, or he has successfully evaded the efforts which may have been more or less feebly made in his university centre to bring the claims of Jesus Christ to his heart and conscience. There is a comical aspect to his complacency, but we feel a deep sadness over it, too. It is a serious fact that thousands of young university men are now

taking their full curriculum in English at various great centres and local colleges without ever coming into personal contact with an earnest Christian advocate. The pantheistic teaching of Hinduism, although supplemented by the awesome doctrine of the transmigration of souls, has benumbed the sense of moral responsibility in all classes of Hindu society; and if a man thinks himself great and wise, he is inclined to resent the teaching which demands of him a confession of guilt and humble dependence on Another for salvation.

Further, the barrier which caste makes to the progress of Christianity in India, felt as it is through every grade of Hindu society, is especially strong among the upper classes. They have more to lose in losing caste, and their social respectability, with all that it involves of worldly good, is too dear for them to risk it by involving themselves in a new religion. It cannot be doubted that the fear of social ostracism has caused a great many believing men to smother their principles, and remain secret disciples in the midst of heathen homes; but it is to be feared that it must also have altogether deterred many from seriously considering the claims of a teaching upon the following of which so great social curses rest.

I have in mind two cases, which were brought under my personal notice, of cultured Indian gentlemen who would not confess to being Christians, but maintained an outward conformity to the rules of their own communities, while I have not the slightest doubt that they were convinced men in regard to Jesus Christ's claims. One of them was a learned lawyer holding a high position. This gentleman was a subscriber to and a regular reader of "The Life of Faith." He had a partiality for such writings as those of Andrew Murray, F. B. Meyer, and Sheldon. I believe the last time I saw him he called to borrow a set of pictures on the "Pilgrim's Progress," to show to the women of his zenana. Yet he firmly resists an acknowledgement of faith in Christ, and was very busy some time ago in publishing an English translation of the ancient Vedas.

The other case was a Hindu Brahmin—a medical man—who became friendly with one of our native Christian gentlemen, and surprised him one Good Friday by sending

him a poem, written in Bengali, of which the following is a rough translation :—

For the sinner's sake, Jesus the merciful
 Gives His own precious life, a gift most bountiful ;
 Issues the crimson flood, flowing His body o'er,
 Which, when in thought I see, tears will hold back no more.
 He who can hold in hand all heaven's boundless might,
 For the sinner's sake counts He His life but light,
 Like the guilty one bears He the pain and woe,
 And from His gentle eyes, the drops of pity flow.
 In His deep agony cries He, "O where art Thou?
 Hast Thou forsaken me, in this dark hour now;
 They know not what they do, these blind that torture me,
 Thou, mercy's treasure house, their sin in mercy see!"
 Weeping a mother stands, in deepest sorrow cast,
 Mourning, the faithful count all their fond hopes are past,
 Weep not! O mother, friends, e'en through death's portal
 Cometh your Jesus now, for aye Immortal.

Would you think anyone but a believer would be likely to write like that? These two gentlemen would unquestionably have passed in England for disciples, but in India they are kept out of the ranks of acknowledged Christians by the social disabilities involved in a confession of faith.

Progress of Christianity.

It would be useless to attempt, in the compass of this address, any estimate of the general attitude of educated Hindus towards Christianity at the present time. There is every sign that Christianity is making itself felt in the life and thought of India. Christian ideas are filtering their way into the religions of the country, and producing results which are very interesting, not to say grotesque. The revivals of Hinduism in various forms; the attempt to get back to Vedic religion, leaving aside the accretion of polytheism and idolatry; the interest taken in the propaganda carried on by Mrs. Besant; and the organisations like the Arya Somaj and the various branches of the Brahmo Somaj are all, without doubt, the outcome of Christian teaching in the country. None of these movements incur the odium which, in the Hindu mind attaches to the surrender of the national faith for the religion of Europeans. And it is very remarkable the manner in which Brahmos, especially, can adopt Christian ideas into their own system.

The Brahmo Somaj.

This is specially so among some sects. For the Brahmo Somaj, like the Christian Church, shows its vitality by its

power of dividing itself into sects differing on certain important matters, while still maintaining the same general outlook. It thus happens that there is no one acknowledged leader and spokesman for Brahmoism to-day as in the days of Keshub Chunder Sen. And as they claim individual intuition of Divine truth, it is not possible to get a definite final statement of their doctrine. The best known Brahmo orator and teacher at present is Babu Protap Chandra Mazumdar, and these are some of his most recent utterances.

"We regard the words of Jesus Christ as our authority and consider Him to be our Master."

"‘Disciples of Christ’ we certainly are, but we would not call ourselves ‘Christians,’ because we decline to add another petty sect to the innumerable petty sects which ‘Christians’ have split themselves into."

"The Brahmo Somaj of India, or Church of the New Dispensation, will always remain a Theistic Church, though its spirit and its religion will be the spirit and religion of Jesus Christ."

One cannot help regretting that Brahmos indulge in so much florid language in praising Jesus Christ. I have read hymns and addresses in Brahmo publications and reports of services in Brahmo churches which would have been extravagant for Christians, and, as the Brahmos have put Jesus Christ into a kind of Pantheon of Divine heroes only, it is difficult to look upon what they say of Christ as perfectly honest. They repudiate the Christian doctrine of Sin, Forgiveness and Atonement, and deny the Godhead of Jesus.

That curious letter of Professor Max Müller, recently addressed to the Brahmos, in which he assures them that there is nothing to prevent them from becoming a part of the Church of England, is not only manifestly unjust to the Church of England, but to the Brahmos themselves, and as might have been expected it has met with only a scornful rejection at their hands.

But perhaps it will be more serviceable to trace the chief kinds of agency at work to bring the truth of the Gospel of Christ home to the educated classes of India. These are some key to the present attitude of mind in which they are to be found.

Agencies at
work.

And first there is the circulation of Christian literature

**Circulation of
Christian
literature.**

both in the vernaculars and English. This has developed of recent years in the most encouraging manner, and the fact that great quantities of decidedly Christian books have been purchased by people in India and that the demand increases shows an interest which is full of promise. Dr. Murdoch, of Madras, has done inestimable service for India in connection with the Christian Literature Society, and he is now laying a scheme before the larger missionary societies in Northern India for the setting apart by each one of them of one experienced man for this special service—the circulation of literature in all the vernaculars, and in English.

**Missionary
colleges.**

Next comes the agency of the missionary colleges—the effort associated so closely with the honoured name of Duff. It is an endeavour to reach the student classes by offering them the advantage of a Christian College where they may prepare for the University degrees under English tutors, with smaller fees than elsewhere, and on the condition that they attend classes for Bible study in addition to their other studies. Several of the British Missionary Societies have established institutions of this kind. We are bound to thank God for the willingness to consecrate so much money and talent and time to a work so elaborate and laborious. It is not claimed that these institutions are very fruitful in conversions among the students, but that they are Christianising the education of the country, and laying the foundation for a new public sentiment in regard to Christianity among the cultured upper classes. The missionaries engaged in these institutions face the prospect of spending the greatest portion of their time and strength in India on the teaching of outside subjects, like mathematics, which are not directly evangelistic. But they do this feeling that God calls them to this service for the sake of the influence they may gain over the young men in their classes. It is, however, a serious question to many whether this is necessary to the end; and whether the time and labour of English missionaries may not be more profitably spent upon work more directly evangelistic than this. And I think it has been amply proved that the students as a class are accessible to the earnest intelligent preacher, who is not connected with any one college, but is known to be interested in the welfare of all students.

There is no doubt in my mind that student mission work

in the university cities and local college centres is the most hopeful of all the agencies in reaching this class, and it has already been signally blessed. The College Young Men's Christian Associations in several places and the work of individual missionaries in many towns, constitute one of the most interesting features in the Indian mission field. Nothing could be more impressive than the sight of large audiences of native students gathered in a mission lecture hall to hear expositions of Christian teaching by the English missionary, the address being delivered in English, and followed perhaps by a series of questions in English. Or the same students gathering in smaller companies, or individually, by appointment at the house of the missionary for classes, with no text-book but the English Bible.

**Mission work
among
students.**

No doubt they are prompted partly by the opportunity of hearing English spoken by an Englishman and correcting their pronunciation. But there they are, and who can calculate the possibilities of work like this? The lamentable thing is that there is so little of it being done because there are so few men to devote their time to it. What I would remark, as a promising feature of this kind of work, is that it brings these young men into personal relations with the Christian missionary on directly spiritual lines, and it is the personal influence which tells.

I earnestly trust that God will send out many of the students of this country to take up work, such as I have spoken of, among the students in India. The best men are wanted, men of culture, of imagination to see from the mental standpoint of others, of patience and courtesy, of ability to teach, of easy speech, of enthusiasm, of conquering faith, of godly life, men of the Word and men of prayer. All that tells for a successful ministry among educated people in England is wanted also in India, and in addition, the power to translate religious life and teaching into the thought of a strange people, and patience and good humour to bear with their slowness to take it in.

**Educated men
needed.**

As to other matters. It is certainly not essential to know the vernaculars to be able to do something among the English-knowing class of Hindus; but a knowledge of the vernacular will be an ally of immense service, both as a means of getting to know the native mind, and for illustration.

Further, a special acquaintance with Sanskrit and Hindu philosophy is by no means indispensable to success as a Christian preacher and teacher among the educated classes, but the man who possesses both will hold credentials that will secure him much respect and dignity. All philosophical reading will be useful in training the mind to understand the thoughts of others, and in dealing with difficulties. But it is not along the lines of Hindu philosophy that the approach is to be made to the heart and conscience.

"By My Spirit."

The essential preparation beyond all else is that of the mind and spirit. For we want to be soul-winners for Christ in this as in all missionary labour. The worker for special service among educated Hindus needs to be a man of culture and real education, but it is not by culture or learning, Eastern or Western, that India is to be won. Men of skill in speech, and in teaching are wanted, but it is not by personal gifts like these that the work is to be accomplished. Men of loving, earnest heart, with real sympathy for their fellows, are wanted, but it is not our compassion that avails. "It is not by might, nor by power, but by My Spirit saith the Lord of Hosts."

Woman's Work in India.

MRS. BALL, OF KARACHI.

Woman's influence.

This is an audience not merely of hearers, such as the usual missionary meetings are composed of, but a Conference of doers, of workers. Now, fellow workers, we have to consider, firstly, "The influence of India's women for good or evil." No need to argue about or need to demonstrate the fact that woman does possess the mighty power of influence. The Holy Bible, ancient and modern history, and our own observations teach us very plainly that woman at all times, in all lands, under all conditions, influences individual and national life for good or evil. The women of India, immured though they be in their zenanas, have a marvellous power over their husbands and sons. Again and again, during long years of missionary work in India, have we seen strong men, and earnest, enlightened young students, who had learned to love Christ, and who ardently wished to be His disciples,

held back by the love for and the fear of the women in their homes, especially of the mothers. As the stream cannot rise above its source, so can no nation rise above its mothers. Thousands of young men in India would be baptised Christians to-day, were it not for the great influence exercised by their women.

Now look at the condition of India's 140 million women, of whom probably not one-tenth have heard the Gospel. How many centuries did it take till this island of Great Britain had cast off the last remnant of Druidical superstitions and embraced the religion of Jesus? The present condition of India's women after barely fifty years of Christian influence and teaching in just a few places here and there in that huge empire, is analagous to the condition of our British and Anglo-Saxon *urahnen* in like circumstances. It is the time of early, very early dawn in India; at most of the mission stations there is a rosy, hopeful tinge of approaching daybreak; but these mountain-top spots, so to speak, are few and far between, and by far the greater part of the vast plains and valleys lie as yet in dark night. British rule has done something in abolishing Suttee and child-murder; yet both these cruelties were but *symptoms* of a deadly disease. The Bible diagnoses the disease itself and goes to the root of the matter, calling upon the disciples to go forth to this Holy War, against the powers of darkness. We volunteers in this war know we are on the winning side, and that even the most strongly fortified heights of false religions must and will be taken by Christ and His volunteers in the end. If any of us die on the battlefield, what of that? Let us pray that even our death may inspire more new volunteers to enlist for Africa, for India, for China.

The problem of India's twenty-one million widows again brings us to the source of these cruelties in heathen religions. It is not want of human love that constrains the heathen relatives to inflict misery and suffering on the widow; an Indian mother loves her little widowed child very tenderly and compassionately, but she fears the vengeance of the gods if she breaks the rules imposed by the cruel religion with regard to the widows. The doctrine of transmigration teaches that that child or woman has, in a former life, committed some terrible sin for which the gods have now

The Holy War.

India's
widows.

punished her by making her a widow. Only the Gospel can solve the problem of India's widows.

Need for
women
workers.

What is the peculiar need for women workers? You know that in India only a woman worker has access to the women. Try to propel a boat with one oar only and you know the result is failure. So in missionary work in India, you need the second oar, viz., *women* workers. From the earliest days of the primitive church there were women workers labouring with the Apostles in the Gospel, and we know what a large share of the work women have in the modern parish. How much more then are women workers indispensable in all lands where women can only be reached by women; where no man would be allowed entrance. What qualifications are most needed? We need the very best picked women volunteers for such work. One qualification is needed above all others: "Spiritual men and women for spiritual work." An old missionary said, "When I stand at the ship's gangway and see the new missionaries set foot in this heathen land, I long to put my hand on their shoulder and say, 'What dost thou know of the Holy Spirit?'" Granted this true spirituality of heart, we need *brains* in the mission field. I had passed many examinations and left for India nineteen years ago fairly satisfied with my mental powers. On landing I was asked to take a class of Christian girls in mathematics. I blushed. Guess why. All volunteers who can *teach* are needed. Take your intellect and use it as a most useful weapon in our Holy War. There are so many vacant places in the field that can only be filled by educated women. Linguistic talents are most valuable, both for acquiring difficult languages and for literary work.

Qualifications.

A call to arms.

You who can learn languages, come, enlist; you who are ready writers, come over and help us, we need a better supply of vernacular literature so badly. The talent of music, and the happy power to sing, are such a help in the mission field. Ardently have I longed years ago for a musical Volunteer to deliver me from the long-suffering organ in our Mission Church, and to lead the singing. Think what a grand help those inspiring hymns were during the Reformation, and what a help musical and hymn-writing volunteers would be now. Knowledge of natural science is a grand qualification, a mighty disperser of ignorant superstition, and

he or she who has the royal gift of healing, and can volunteer as a medical worker, wields an almost irresistible weapon, and ought not, aye, ought not to hold back now that our Captain's "Call to Arms" is understood.

Every Missionary Society is a War Office where Student Volunteers can enlist.

The Masses of India.

THE REV. E. P. RICE, B.A., OF BANGALORE.

If we examine a map of the world shaded to show the relative density of the population in different parts, we cannot fail to be struck with one remarkable fact, that for some reason or other, the greater part of the human race has come to reside in three comparatively small tracts of land. More than one-fifth live in Europe; more than one-fifth live in China; and another fifth live in India; leaving less than two-fifths to be distributed thinly over the rest of Asia and the entire continents of Africa, North and South America and Australia. In talking of India, therefore, we must never forget that we have there to deal with one-fifth of the human race. How multitudinous this mass of humanity is may perhaps be better understood by some if we view it in another way. If to the population of the British Isles we add that of all the British Empire, including Canada, South Africa, Australia and other lands, our fellow-subjects in India will still outnumber them all three and a half times.

India contains one-fifth of the human race.

It is obvious that we cannot understand this immense mass of humanity if we regard it simply *en bloc*. It is necessary to break it up into its constituent parts, and to consider each part separately.

Now there are in India at least four great divisions of the people, four classes divided each from the others by a broad and impassable gulf. They do not intermarry, they do not exchange hospitalities, they have no sort of domestic relations with one another; their only intercourse is in places of public resort. And moreover each moves within a circle of ideas totally distinct from that of the others.

Four great classes:

First, there is the Mohammedan community, numbering 58 million souls, *i.e.*, one and a half times the population of

(1) The Mohammedan community.

the British Isles. Their language is Hindustani, their polite literature is in Persian, their sacred literature is in Arabic. The missionary who would work successfully among them must not only have a good mastery of Hindustani, but a fair acquaintance also with these other languages. There is a peculiar interest attaching to work among Mussulmans, because they appear in certain respects to be a people largely prepared for the Gospel. They are already Theists, and intolerant of idolatry. They have a simple and impressive form of worship, much resembling that of the Christian Church. It is part of their creed that God spoke to man through Abraham, Moses, David and Christ, that this revelation is contained in the Old and New Testaments, which are, therefore, the Word of God, that Jesus was a unique personality, born of the Virgin Mary, doing wonderful miracles and living a stainless life, that He ascended to heaven, and is coming again.

**Theists be-
lieving in
Jesus as a
unique person-
ality.**

**But sunk in
formalism and
very bigoted.**

At first sight it seems as though it should be an easy task, with so much conceded, to lead them fully to know and wholly to trust the Lord Jesus. These advantages, however, are unfortunately largely neutralised by two facts. The first is that the Mohammedans, as a body, have sunk into formalism. They rarely have a spiritual conception of religion. They attach more importance to repeating a certain form of Arabic words with the prescribed genuflexions than to understanding the meaning of the words. They insist much more on the duty of wearing the beard, moustache, and dress, according to the traditional practice of Mohammed, than on those weightier matters of the law, gentleness, purity and truth. And the second is that they hold their creed in a spirit of ignorant bigotry, and are very disinclined to put its assertions to the test. If invited to read the Old and New Testaments, which they acknowledge to be the Word of God, they say it is unnecessary, as all that is of importance is contained in the Koran, and all the rest has been abrogated or superseded. If reminded that Mohammed himself demanded that his claims should be tested by the Old and New Testaments, they say that the Scriptures we offer them are not genuine, but have been purposely corrupted by the Christians. If their attention is drawn to the importance attached in the New Testament to the death of Christ, they assert that He never died, that Judas or some other was crucified in His place, and

that He was carried to heaven without dying. Thus there springs up between the Christian preacher and the Mohammedan, a number of questions which can only be settled by historical evidence. It is only the more learned and thoughtful Mohammedan that is willing to look into these questions. And it is a noteworthy fact that it is precisely from among the more learned Mohammedans that the bulk of Christian converts have been drawn. As, however, the whole Mohammedan population of India is being deeply affected by the spread of education, and by the equal laws of England, their future is a very hopeful one. Could there be a more interesting sphere in which the earnest Christian young men of our Universities could spend their days than in helping to remove the scales from the eyes of the Mohammedans of India, in purging their beliefs from false elements, and in bringing them to see the real truth as it is in Jesus ?

(2) **The Brahmans, the brain of India.**

If we turn now to the Hindu population of India, our attention is at once drawn to another, and, if possible, more interesting people—the far-famed Brahmans. These men are our own kin, members of the great Aryan race. They are the brain of India, and are endowed with high intellectual gifts. In intelligence they stand second to no race of people upon earth. Their numbers are comparatively small, between ten and fifteen millions. But, though numerically few—only 5 per cent. of the Hindu population—they hold all that population in the hollow of their hand. They occupy every position of influence in the land. They are the statesmen and politicians, the judges, magistrates, Government officials, and clerks of every grade; they are the schoolmasters, lawyers, newspaper-writers and ministers of religion. If there be any position conferring influence over their fellow men, it will be held by a Brahman. Moreover, they are a sacred caste, admitted by the people to be “gods upon earth”—a rank supposed to have been attained by worth maintained through many transmigrations.

Now work among these is wholly different from that among Mohammedans. In the first place, they are not generally Theists, but Pantheists. They profess to be thorough-going monists. The questions at issue between them and us are deep questions of philosophy. Is there any real distinction between the human soul and the Divine Spirit,

Their subtle Pantheistic philosophy.

the Creator and the creature? Is these any essential distinction between right and wrong, good and evil? Are not both alike illusions of man's mind? Is there any such thing as personal responsibility? Is it a fact that God has made of one blood every member of the human race? It is obvious that to discuss with them questions of this sort we need the clearest thinkers and best intellects we can send forth. The sacred language of the Brahmans is Sanskrit, which they revere as the very language of the gods. Every discussion is settled by appeal to the sacred and sonorous Sanskrit. No missionary can deeply influence the Brahman unless in addition to the vernacular he has some acquaintance with Sanskrit, and with the magnificent treasures of literature contained in that ancient language.

The future of
India is in
their hands.

Here again what a sphere is there for the best talents and fullest consecration that our universities can afford. Those who have been engaged in teaching in our large English schools in India, which are thronged with hundreds of bright Brahman lads, will, I am sure, bear me out in saying that there could be no more delightful people amongst whom to spend one's days, amongst whom to count one's friends, than the cultured race of Brahmans. The future of India is in their hands, whoever may be the nominal rulers. If the Brahmans were to accept Christ wholly and heartily, we might withdraw from India; they have all the capacity needed to bring the rest of India to Him. But if all India were Christianised and the Brahmans alone left untouched, they could (humanly speaking) on our departure undo all our work. Let us pray and labour for the conversion of the Brahmans of India, and may many here dedicate their lives to this cause.

3) The low-
castes.

Turning now to the other end of the social scale, we find another large section of the population. These are the *Panchamas* or *low-castes* of India, who are known in different parts of the country under various names, such as Pariahs, Chucklers, Malas, Madigas, &c. They number no less than fifty millions—*i.e.*, one and a third times the population of the United Kingdom—and yet they are only the submerged tenth. They are the oppressed classes of India. Outside the towns and villages of the other inhabitants you will find their squalid huts, for they are not allowed to reside within

any town or village occupied by caste people, not allowed to draw water from the public wells, to make use of the public inns, to send their children to the public schools. They have been thus oppressed and treated as the off-scouring of the earth for two milleniums. What wonder that they have become degraded and depraved—that being denied the respect of others, they have lost their own self-respect, that they are now sunk in ignorance and squalor, and are often drunken and quarrelsome, and have lax notions of morality? Yet they have many fine, manly qualities. The Madras Sappers and Miners recruited from these classes have proved a splendid corps in many a campaign. Once given a chance, many of them have risen to high positions in the Christian community. What work could be more Christlike than to go among these neglected and down-trodden ones, and tell them in the name of Christ of their share in the Heavenly Father's love and their place in the Brotherhood of Man, and uplift them to the station in society which they ought by right to occupy? At first, when approached by the missionary they have been shy of him, not thinking that anybody could possibly have a disinterested regard for them. But since they have found that the missionary is truly their friend, they have commenced to come over, and are still coming over in thousands. Scores of villages are waiting to come over as soon as we are able to place native teachers among them to instruct them. They need education and patient and watchful pastoral care, and this work is one of the great departments of missionary labour in India that calls for the self-sacrifice and devotion of the Christian Church.

Any one of the above classes could easily absorb the entire attention of the thousand or so European missionaries who are labouring in India. But I have not yet mentioned the largest class of all—a class numbering no less than 150 millions, and divided by an impassable gulf from both the Brahmans above them and the low-castes beneath them. This consists of the trading, industrial, and agricultural classes.

(4) The trading industrial, and agricultural classes.

The trading class has, I believe, given only a very small number of followers to the Lord Jesus. Perhaps no class has heard the Gospel more than the tradesmen of India. They are always ready to converse on religious subjects, and

Trading class.

often give the missionary opportunities to address the people from their bazaars and verandahs. But of them the word of Christ has proved true that it is hard for those that trust in riches to enter the Kingdom of Heaven. They are so absorbed in the making of money that there is no room in their hearts for the Gospel of Christ, or, at least, no preparedness to risk the loss of their wealth for its sake. Their religion takes the form of building the temples and maintaining the institutions of idolatry. They are, indeed, the backbone of the idolatrous system; and when a case of conversion occurs, they lend all their influence to crush those who would depart from the ancestral customs.

**Industrial
class.**

Prominent among the industrial class is the large community of weavers. These in olden times formed a prosperous community. Students of the Greek Testament will remember that it was an Indian loom that furnished the shroud in which the body of our Lord was buried. But they have now become impoverished owing chiefly to the competition of our Manchester cotton merchants. As we have enriched ourselves at their expense in material things, we owe them all the more a share in those spiritual riches of which by the grace of God we are the heirs.

**Agricultural
class.**

But after all, India is, and always will be, not mainly an industrial, but an agricultural country. About 100 millions (that is to say, far more than the entire population of the British Empire outside the limits of India) consist of the agricultural classes. They live near to their lands in the 100,000 hamlets of India. Like the farmers of other lands, they are an honest, hardworking and frugal people. Everywhere, whether in their lonely villages or assembled at their great markets and cattle fairs, they give the missionary a cordial welcome and a frank hearing. The common people everywhere, it may be said, hear us gladly. There are, however, two obstacles to any great success among them. The first is that they are very ignorant of everything except crops and cattle, and as they are mostly unable to read, it is difficult for us to follow up the word spoken. They also partake of the proverbial bucolic nature, and are very slow to accept a new idea, and very conservative of old ones. And the other is that, alas, their souls are not their own. They are completely under the dominion of the local Brahman and money-lender,

who exercise an influence in each village immensely greater than that of the rector and the squire in a small village in England. As soon as the missionary has turned his back delighted with the appreciative audience he has received, and encouraged by the good impression he has made, the local Brahman petty official comes along and wipes away that impression as effectually as one wipes a sum from a slate with a damp sponge.

If I were asked to say in one word what was the attitude of the people of India generally toward the Gospel, I think the only true answer to that question would be they are as a people indifferent to it. Shut in for milleniums by the gigantic wall of the Himalayas on the north, and by the impassable ocean on the south, they have lived in seclusion from the rest of the world, and have developed social institutions and conceptions of the universe, and of right and wrong quite their own. Their own religion and traditionary customs are accepted as sufficiently meeting their needs, and they are not conscious of needing any teaching from foreigners. They will always listen courteously to what we say—and this constitutes an open door for the Gospel—but of conscious need and hungering for the Gospel there is little or none. So long as it is only a matter of preaching, there are in the world no more patient listeners than the Hindus. But as soon as a case arises of one of their number abandoning the caste customs and traditionary worship, all their hostility is aroused, and the whole community feels it a duty of patriotism to do its utmost to deprive that individual of liberty of action, and to defend the vested rights of Hinduism. The call that comes from India's coral strand is like the call that came to St. Paul from the man of Macedonia. It was not the utterance of conscious need. You remember how, when the Apostle landed in Macedonia, they speedily put him in prison, and afterwards hunted him from city to city. So in India the missionary must be prepared for a slow and toilsome task in the face of many obstacles and much hostility. Yet, notwithstanding all this, it is true that in their *unacknowledged* need and in our power to supply that need there is a mighty Macedonian cry—Come over and help us. "They call us to deliver their land from error's chain."

**Indifference of
the people to
the Gospel.**

**"The cry from
Macedonia."**

The Hill Tribes of India.

MR. JOHN LAMPARD, OF BALAGHAT.

The Aboriginal peoples of India.

You have been hearing about the educated classes in India ; I want now to interest you in the aboriginal people of that land.

These aborigines of India number some ten millions living chiefly in the various mountainous and hill districts. There are numerous tribes, the largest of them is the Gond, of whom there are two and a quarter millions, while some of the smallest tribes consist of only a few hundreds.

Religion.

The people are not idolators, but demon worshippers ; they believe that the forest about their villages, the fields, their homes, are the residences of evil spirits ever seeking their injury, and their worship consists chiefly in efforts to propitiate these demons by offerings of various kinds, under the direction of their priests, themselves utterly ignorant men. The Gonds and Baigas, among whom we dwell, sacrifice goats, pigs, and fowls to ward off sickness or other misfortune.

Characteristics.

These forest folk have very little intellectual power, and next to no education exists among them ; they are at all times excessively poor, and famine is by no means an infrequent visitor, but when they have a sufficiency of food they are contented and happy.

When once the difficulty of language is got over the people give the missionary a patient hearing, and will often sit listening for hours. Indeed, preaching to them is a delightful experience. Many of those to whom we have preached are convinced of the truths of the Christian faith, and desire to confess Christ ; but in the majority of cases, caste is an obstacle they feel unable to surmount, the fear of being "cast out" by their relatives and friends fills them with alarm ; however, every fresh baptism helps to lessen this difficulty to others.

Need for young men to live and work among the hill tribes.

But what is being done to win these simple hill people to Christ ? Large numbers of them are found in the districts occupied by missions, but where, as is generally the case, the missionaries are obliged to reside in the larger centres of population, they are unable to give the requisite time and attention to the remoter parts of their field in which the

aboriginal people dwell. The number of missionaries working exclusively among the aboriginal tribes is very small.

It seems to me that what we need, if these ten millions of souls are to be evangelised, is that young men shall go forth, separating themselves to this special work, living right among the people, and willing to spend a few years as pioneers. Until converts are made, and something like settled work is established, the field is hardly a suitable one for ladies. Here is an ideal field for a healthy, consecrated young man ; full of missionary romance, full of difficulty, and some danger, full of opportunity for self-denial, and full of abundant promise of soul-winning. Who will volunteer ?

Japan and Formosa.

The New Japan : Dangers arising
from the New Civilisation. . . .
Attitude of the Masses and of
the Educated Classes to Christianity:
Strength of the Japanese Native
Churches.
The Position of Woman in Japan
a potent influence. Training of the
children in her hands. Her quick
perception and grasp of spiritual
truth.
Mission work in the Island of
Formosa. Favourable influence of
the Japanese occupation

“We must not be surprised at much scepticism in New Japan. But we shall be indeed guilty if we offer to her something that will not fully occupy the void in her heart which has been created by the science which we have given her.”

Council Chamber,
Exeter Hall,
Wednesday Afternoon, January 3rd.

The New Japan.

THE REV. G. ENSOR, M.A., LATE OF JAPAN.

My first connection with the heathen of the East, from the missionary point of view, occurred in this way:—A good many years ago, I was travelling from Paddington to Gloucester by the Great Western Railway, and opposite me there sat a curious person. As I continued to sit opposite to her for three hours, I had time to study her countenance. Once again I saw my fellow traveller. She was standing for sale in what is practically a slave market in China. I enquired her price, and found it was £12. I asked what was her probable future, and was so alarmed with what I heard that I decided to purchase her. Time passed and I again saw her; this time standing in a church at Ningpo, and, having answered satisfactorily the questions put to her, she was baptised. A long time passed and there comes to me a scene in an Eastern garden, where I viewed this Chinese Christian telling the old old story to a native of Japan. That was my first contact with mission work.

A fool may ask in one minute a question which will demand and deserve an hour of reply. But what shall I say in answer to the questions proposed to me to-day when the proposers are wise and thoughtful members, who lead the counsels of this Association? It is rather now the wise who ask and the fool that they have set to reply!

I do not think the Japanese have ever been without a due and sufficient measure of self-appreciation. That their vast and sudden bound into great military, naval, and educational power should develop dangerously that self-appreciation into high presumption and daring pride, seems more than probable. Such national self-esteem inflated into huge proportion of self-exaltation must furnish immense difficulty in the Gospel path. The steady advance of a people in the path of scientific progress, while it tends to substitute so-called natural causes for spiritual agencies,

National self
esteem.

Scepticism.

tends also in poor human nature to sweep away all faith. We must not be surprised at much scepticism in New Japan. But we shall be indeed guilty if we offer to Japan something that will not fully occupy the void in her heart which has been created by the science which we have given her.

Confucianism
 never more
 than a philo-
 sophy.

As to the philosophy of Confucius, I believe it has no recuperative energy. It was always a philosophy and was never a faith. The charm of Chinese literature—the old delight of the scholars of Japan—has passed away in the defeat and humiliation by Japan of that people. It will never be a case of *Græcia capta cepit victorem*.

Confucianism has been simply the Positive Philosophy of the East. I believe it has no future before it.

Buddhism.

As to Buddhism dying hard, it is difficult to say in such a soil as human nature, what error and what evil will not drag on an existence more or less vigorous, more or less precarious. As long as the mingling of inanities and insanities may occupy the mind of man, as long as human nature is what Professor Faraday described as “so strangely credulous of error and incredulous of truth,” so long may any error, even Buddhism, hold sway in some natures. But let there be no imitation of such credulous incredulity in you who are going to intelligent Japan.

The need of
faith in the
Word of God.

Let none of you go out to tell the clever Japanese Buddhist that you have just discovered that the Book of your faith has become the Book of your unbelief. Do not attempt to beguile the Japanese by saying you believe more than ever in Christ, but now no longer in the volume to which He Himself referred His claims. It is preposterous folly to tell the intelligent and in one sense the highly religious peoples of the East that the Gospel story is the ground-work of your faith in Christ, but that this foundation is itself astray.

If you are not sure of the truth of your Bible, better by far go and break stones on the road for your bread than presume to instruct Buddhist or Hindu.

Be always
students.

To students I would say, Be now and always students. Pride of intellect is fatal, I know; no store of intelligence can supply the lack of grace, but mind and knowledge are the gifts of God and to despise them is to despise His work.

Finally, if you are going to Japan, you have a field of tremendous usefulness. You have a people emerging from

the seclusion of centuries, and forcing themselves into the forefront of nations. If you can go among these men and if you trust in the Lord to give you wisdom how to deal with them, you may be a mighty power. It is a grand thing to be a good linguist and to have a good knowledge of philosophy and to have good health and a clear head. But you must above all believe that God is working through you. Have unlimited trust in Christ to work in you, for you, with you. Set no borders to His strength, no bound to His grace and great will be your usefulness and rich will be your reward.

The Masses of Japan.

THE REV. G. H. POLE. M.A., OF JAPAN.

Since the promulgation, in 1889, of the New Constitution of the Japanese Empire there has not been, as a general rule, any serious difficulty in the way of missionaries reaching the masses of the people with a view to evangelisation. The only exception, perhaps, is in the southern island, Kiushiu, where the conservative spirit of hostility to foreign innovations seems still to be strong. By the 28th Article of that Constitution freedom of religious belief is granted to all Japanese subjects ; consequently it has become possible for any one to accept Christianity without incurring political or social disadvantages ; and I think the present experience of most workers in Japan will justify the statement that audiences are readily obtained, and their attention satisfactorily held at evangelistic meetings in the great centres of population. But, particularly during the past year or so, an increased interest has been observable on the part of all classes to ascertain better the true principles of the religion of Jesus. The greatest difficulty is in obtaining a sufficient number of spiritually-minded agents to carry the Gospel in its simplicity and power to the many millions willing to hear the Word of Truth ; but this difficulty is, of course, experienced everywhere alike, and is not peculiar to Japan. The door is wide open and the masses *can* be reached without serious hindrances. But the fact remains that they are *not being reached* in any adequate manner. The very lowest classes—*eta*, beggars, lepers, and such like—have, until comparatively lately, been sadly neglected ; and it cannot

The door is open.

be denied that but little success has, as yet, been achieved among the commercial classes, where the engrossment of business, the desire to make money, a natural worldliness, and a general indifference to religious matters, soon stifle any interest or curiosity which may occasionally be aroused from one cause or another.

**The reaction-
ary forces.**

Although the reactionary forces are still powerful, some of them are decidedly less influential to-day than they have been in past years. For instance, the attitude of hostility or dislike assumed at one time by the Government has now changed to official neutrality or indifference, coupled with actual favour unofficially manifested by local authorities in many quarters. Again, the intense nationalistic spirit of Old Japan, which used to regard Christianity as a "foreign superstition," suitable enough for Europe, perhaps, but wholly unsuited to "Dai Nippon," is losing efficacy as a deterring influence in proportion as our religion is becoming better known as of cosmopolitan and world-wide application. The keen sensitive patriotism, too, of the Japanese, which views with suspicion any power capable of vying with Imperial interests and of undermining the authority of the Government, is gradually losing force as the popular mind is getting disabused of the idea that to accept Christ as King must necessitate disloyalty to the Emperor. Besides, the wilful misrepresentations and gross caricatures so persistently circulated by the heathen priests are being recognised by the masses in their true light, now that the tenets and morality of "the Way of Jesus" are more generally understood. But, when every allowance has been made for the modification or weakening of such reactionary forces, it remains true that the Buddhist element which inspires the religious instincts of the masses is still of intense power, and that Christianity has not yet done more than weaken some of the outlying forts of the citadels of superstition and error. A severe struggle between the two antagonistic systems must be expected. Buddhism will not yield her supremacy in the Far East without a determined conflict. Although we, as Christians, cannot for a moment doubt the ultimate triumph of Our Lord, yet it will need an enormous increase of expenditure in faith, prayer, perseverance, patience, tact, and self-sacrifice, before the victory can be gained. And, I believe, the contest will have

to be fought out by Christian and Buddhist armies consisting almost exclusively of Japanese. We foreigners can do little more than sympathise, advise, pray, and look on.

In speaking thus of the "masses" I do not exclude altogether the "educated classes." For, although it is quite true that there is no "marked" tendency in favour of the acceptance of Christianity by the students *as a class*, yet we have clear evidence from several different quarters that there is just now much less prejudice than hitherto on the part of the more intelligent and cultured classes against the adoption of Christianity, if not by themselves personally, at any rate by their wives and children, or by the nation generally. The following testimony from a missionary in Hakodate seems to me accurately to illustrate this point. "Another hopeful sign is the readiness of many of the young men, government officials and students, who come for English teaching, to hear about Christianity. Just lately, it happened that in one week three schoolmasters at different times all told me that they had never believed in anything—never known what it was to have anything to trust in but themselves; one adding that he had never felt the want of anything, and that he believed more than half of his countrymen stood where he did! The others admitted that they were not satisfied; but all said they were willing to hear and to study. Two are coming to service here on Sunday evenings, and the third seems genuinely interested and often asks questions at the Bible class held after the English lesson. There are others who give intellectual assent to everything, and who rejoice, for their country's sake, that Christianity should spread and gain hold; but the spirit of the world is strong, and keeps many of these back from confession of individual need of a personal Saviour." A missionary in Tokio, the capital, also has lately written that "the work among students and young men is most encouraging, there being a great readiness to hear and to read the Scriptures." And a striking proof of this fact is afforded by the result of special mission services held daily in that city, during the month of May last, when all who had been impressed by the addresses were invited to send in their names, and we are told that "the total number of names taken during the month was 160. Some of these were the fruits of the work at the other places,

**Attitude of the
educated
classes.**

**Results of
special mis-
sion services.**

where, simultaneously with the Central Mission House, we were holding daily preachings, *i.e.*, the church and two small preaching places in other parts of the city. The names thus received were almost exclusively men's, only four women's names appearing on this list. . . . The men were chiefly young men, either clerks or students; but there was a good sprinkling of older men, although these were as a rule harder to lead than the young. Many will naturally ask: Was the work real? In a large number of cases we know that it was. They have come again and given evidence that their decision was quite sincere, and there are very few, so far, whom we have any reason to doubt." It may be as well, however, to add the caution that this readiness to hear and study Christian truth must not be interpreted as a desire on the part of the intelligent Japanese to see the "Way of Jesus" adopted in any sense as a State Religion.

**Educational
work.**

It is impossible to deal adequately here with the many serious problems involved in the present condition of affairs connected with Educational Missions among the Japanese. It is well known how admirably their Government is dealing with secular education in all its branches from primary schools to the technical colleges and universities; and how thoroughly up-to-date in every way is the instruction thus given. So that mission schools (other than theological) have no *raison d'être* except from an evangelistic point of view (for heathen scholars), and with the intention of providing a Christian backbone of tone and character to the training of the children of converts. And indeed the enormous cost required in order to compete with the instruction supplied by the State seems unjustifiable except on the ground of obtaining opportunities for exerting a Christian influence upon the pupils. Now that the authorities seem determined to exclude all such religious influence, whether directly or indirectly exerted, from these institutions if they desire official recognition (apparently a necessity in the proper education, at any rate, of the boys), the majority of the Mission School Committees are naturally feeling that their very existence is at stake. If the present attitude is maintained, probably the best solution of the difficulty will be the conversion of the missionary Boys' Schools into hostels or boarding establishments

where students attending the Government institutions would be looked after out of school hours; while the Girls' Schools must be continued as far as possible without Government recognition. And, of course, considerably more attention must in future be devoted to Christianising the *home life* of the native converts as well as to Sunday School work.

In my opinion, the tendency to Unitarianism amongst the Japanese churches, of which we have heard much in certain quarters, is apt to be exaggerated. It is an unfortunate fact that there have been some prominent defections from orthodoxy in this direction, and there is a body of liberal-minded rationalists who endeavour to attract a good deal of attention, and make a fair show in periodicals; but I believe these only represent a small minority of teachers and converts. I have myself no fear that their influence will have greater effect on Japanese Christianity as a whole than any similar views have upon the bulk of orthodox denominations in our home-lands. For I am not aware that there is anything in the Japanese mind which should specially attract it to the Unitarian or rationalist systems, apart from that general philosophic trend which can, when properly directed, be more permanently satisfied with the orthodox conceptions of God manifested to us, whether in Christ or in Nature, and working among us whether in His only begotten Son or in His Creation. Unitarianism.

Turning to the question: Are the native churches strong enough yet to stand alone? My opinion is that even now, if the necessity were to arise for all foreign missionaries and pecuniary aid to be withdrawn at once, the progress of the Gospel and the extension and consolidation of Christ's Kingdom would not materially suffer—possibly some important advantages might be gained. Of course, by standing "alone," I do not mean "in their own strength" or "on their own resources"; I mean "independently of external *human* aid." There is no doubt a danger that some young converts, or teachers, lacking in ripened Christian experience, might be inclined to trust too much to their intellectual might, or to their natural powers, in the endeavour to administer their church affairs, and it might require some painful and humbling discipline to teach them that success The strength of the native Churches.

must be due not to power, nor to might, but to the Spirit of the Lord. Yet, I believe that that Holy Spirit has quite sufficiently already manifested His presence and blessing in the native churches, apart from the personal influence of the missionaries, to guarantee that He Who has begun the good work in them will perfect it until the Day of Christ, and that a continuance of His gracious control, guidance, and wisdom will be vouchsafed to them as much without us as with us. And further, ever since the commencement of my long and close observation of the Japanese, my conviction has been increasingly strengthened that they are administratively able, intellectually quick-witted, fruitful in resource, of indomitable pluck, resolutely determined when once their minds are made up, and intensely clannish and patriotic. Foreign advice and assistance have been naturally required, and wisely sought for, when the necessity has arisen for introducing novelties, improvements, or reforms, and for obtaining hints as to methods of progress in modern civilisation, culture, philosophy, or religion; but I have always felt that when once they have grasped the ideas suggested from outside, the leaders of the nation can well be trusted to adapt, modify, or even, in some cases, improve upon our systems in applying them to the special needs or peculiar circumstances of a far-eastern race which differs in so many important particulars from our own. At the same time, although I do take this sanguine view of the *possibility*, should the necessity arise, of the native churches continuing to prosper without external props from us, yet I do not deny that on the whole it would be *better* for them to allow us to go on giving them indirect assistance in counsel and example, as well as direct pecuniary aid, for say some ten, twenty, or even thirty years longer. The time has however passed for our ostensibly and deliberately "holding the reins." Thanks to the unwearied and self-sacrificing efforts of noble, Spirit-led, pioneer missionaries of the various orthodox branches of the Church, ably seconded by loyal and spiritually-minded Japanese, the native churches are now thoroughly well-organised and the foundations of a living Christianity firmly laid. I cannot conceive Japanese Christians, as a body, so abandoning the spirit of faith and prayer hitherto manifested as to hinder the satisfactory progress of this work of grace, or to seriously hamper the

extension of Christ's Kingdom and glory in the Empire of the Rising Sun.

Consequently, notwithstanding the fact already mentioned of the great need of more workers of all kinds and the wide openings for work on all sides, it has always been my opinion that Japan does not claim from us any much larger proportionate *quantity* of missionaries than other mission fields, but needs rather, at this time especially, a small number (but as many as can be spared without depriving other countries of their due share) of picked men and women of such a quality of mind and temper as will guarantee, under the Lord's blessing, by special spiritual, intellectual and personal qualities, the exertion of a strong, though unconscious and indirect, influence upon the natives. These will have to continue the work as *pioneers* in drawing out converts, and as *leaders* in moulding spirituality of tone and Christlikeness of character among the native Christians.

The kind of
workers
needed.

I do not think there is any special call for medical missionaries to be sent to Japan, where the general arrangements of the Government in this department, at any rate for the better classes, are so admirable; but free dispensaries established as *direct evangelistic agencies* for reaching the very lowest classes in the poor quarters of large cities, will doubtless be owned and blessed of the Lord for winning souls to everlasting life, liberty, and light.

Dispensaries.

Very little can be done at home in the way of preparation for work in Japan, but a study of the characteristics of the people and their religious systems, combined with a clear grasp of the solution of problems and difficulties presented by Christian principles and ideas to a naturally thoughtful and philosophical bent of mind, would go far towards increasing one's efficiency, and avoid loss of time in setting to work after arrival in the field. The language will, of course, have to be learnt in the country and from natives. The special qualifications to be most earnestly sought are:—a desire to enter into true sympathy with the Japanese; an endeavour to view spiritual things as far as possible as they are presented to their minds; a determination to love and esteem them highly, notwithstanding obvious deficiencies; but, above all, a Spirit-filled heart, fully consecrated to the service of our Divine Master to be

Home
preparation

used in saving immortal souls, and a resolution not to rest until as much as possible has been personally done towards bringing about that happy time when "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

Women's Work in Japan.

MISS BEATRICE J. ALLEN, OF KIUSHIU.

Theoretical position of woman in Japan.

Eagerness for education.

Distinguished Japanese women.

"Being only a woman I cannot be supposed to know anything of the subject upon which I am about to address you." Such it is said was the formula with which a Japanese, who was called upon to interpret for an American lady lecturer on hygiene, thought it polite to begin every address. The story may serve as an illustration of the position that women theoretically hold in Japan. I say *theoretically* advisedly, because though, as a clever girl who was fond of studying the writings of Confucius and other classics told me, when such subjects were discussed by men in her presence, she must always make "a know-nothing face"; it is a fact that education for women is being more and more sought after and prized. The Empress, a true, gentle woman of great gifts and strong character, has taken great pains with the school for the daughters of the nobility in Tokio, and is herself a leader in woman's work whose influence is felt far and wide. Parents deny themselves willingly to give their daughters educational advantages; sending them often at considerable expense not only to the Mission schools but also, and in this I fear there is grave danger from one point of view, to lodge in the large towns, sometimes quite alone, for the purpose of attending the higher schools or some special classes. Women are in great request as trained school teachers and nurses, the medical schools also are open to women; I know one who has successfully passed her examinations and has now gone to practise as a doctor at Tokio. I hear, too, that some women are influencing the country by literary work in magazines and in translations, one in especial, a Christian lady, the gifted translator of "The Little Lord Fauntleroy" and other books, has had her work appreciated by men and praised by the Empress, and has drawn attention to the superiority of

Christian home-training for little children. The founder of one of the Buddhists sects, with no inconsiderable number of adherents, is a woman, her word is law to all the members of the Ren Mon Kyô, as it is called, and she herself is revered as an oracle.

But, of course, it is in the home that woman's influence in Japan as elsewhere must always be most strongly felt, and here again theory and fact are strangely at variance; *in theory* the woman is "my stupid wife," she never presumes to eat with her husband's guests, even when they are of her own sex, or, unless expressly invited to do so by him, join in the conversation when he is present. For a man to be thought to love his wife would be considered uxorious and unmanly to the last degree. A Japanese gentleman who had been urged by his father to divorce his wife because she had no children, said to an English lady friend, "I could not say this to other people; but *you* will understand, I cannot do it because I love her." A Japanese mother is obliged to address even her own children as "Mr. So-and-So," to show her inferiority; the doctrine of passive obedience and absolute submission is preached to her at school, and at home from her cradle upwards, and yet there is no doubt that as wife, mother, grandmother, and perhaps most of all as mother-in-law, she is a most potent influence in the home life. I have known more than one instance of men who have been held back for years from openly confessing Christ by the ridicule and opposition of their wives. My friend, Miss Bosanquet (to whom I am indebted for much valuable help in the preparation of this paper), tells me of a signal instance on the other side, where the husband has been completely won from bad courses by the touching patience, and daily, loving, tactful help of his sweet Christian wife; he tells his wondering friends who see the change in him, "my wife has conquered me." When he used constantly to bring women of bad character to the house, his wife, though she bore it, as far as she herself was concerned, in silence, implored him not to let them come in his absence because they played much with his little boy and she feared he would grow up accustomed to enjoy their society. After that appeal they never came again. As mother, the young children are left entirely to her, even I am told, to the choosing of their first school, and changing it

Potent influence in home life.

Effect on Japanese men in relation to Christianity.

Training of Japanese children.

if it is unsatisfactory. There is a well-known Japanese story, about the mother of the Chinese sage Mencius, how when her child was young, they lived in a street full of green-grocers, and she was distressed to find her child imitating the street cries, so she changed and went to live near a temple which was also a burial ground, and the little fellow began to play at funerals; thinking this too, undesirable, she removed again to a house near a school, and then her child began to play at reading and writing, so she was satisfied. This story is called, "the three changes of residence," and is held up as a model to mothers, to inculcate the importance of early training. When the question of marriage comes up, the mother's influence is often paramount. I heard of an instance not long ago when an undesirable marriage was on the point of being made, in the teeth of remonstrances from friends, in which the girl said openly, that if she could gain her mother's consent, she should not fear her father, and the actual day of the wedding had arrived, when a letter came from the man's mother, saying, peremptorily, she would not have him marry a girl she knew nothing about, and that put an end to the matter. In married life it is of the first importance that the girl should please her mother-in-law, as till quite lately if the mother-in-law did not like the bride, it was held quite sufficient reason for divorce. The grandmother, too, has an honoured position, she performs the religious rites for all the family, at household shrine, temple, or graveyard, teaches the little ones their first lessons in religion and etiquette, imbues them with folk-lore, traditions of loyalty, &c. It is reluctance to grieve her which causes many an educated man to conceal his disbelief in the old superstitions and makes him continue the observance of death anniversaries, and other ceremonies long after they have ceased to have any meaning for himself. From all these considerations, and many more might be adduced did time permit, we shall see how great the influence of the women of Japan in moulding the future of their country must necessarily be.

Marriage.

The Japanese grandmother.

How can Japanese women best be reached?

When we come to the question, "How best can they be reached?" I feel I must speak with great diffidence. The short time, little more than four years, that I have been in the country, is not long enough to enable one to judge of the permanent value of any special mode of work. Much noble

educational work has been done for women in Japan, largely by our American sisters. Whether the results are commensurate with the generous expenditure of money, time, strength and devotion so freely bestowed upon it, I am not in a position to say. Recent Government legislation too, depriving all schools in which any religion is taught of what are termed "Government privileges," will seriously hamper the educational missionary, though not so much in the case of Girls' Schools as in that of Boys'. Schools, are, however, and always will be, a necessity for training Bible-women, the lady missionary's most valued—I had almost said indispensable—helpers, for few missionaries have the time, even if they all had the ability, to give the systematic Bible teaching which is required to fit one, who has probably herself only lately been won from heathenism, to teach others.

Educational work.

Training Bible-women

My own work has been entirely confined to direct evangelistic efforts, and in this branch of the work I should have no hesitation in saying that the best mode of reaching our Japanese sisters was by visiting them in their own homes and by cultivating friendly intercourse. Visiting is naturally slow work, the Japanese women, though not shut up as in the zenanas of India, or kept entirely apart from men as they are in China, are mostly shy and retiring; if we would gain access to their homes and hearts many little ceremonies and rules of etiquette must be observed, which may seem trivial or tedious to our more impetuous Western minds, but if sought with patience, gentleness, and tact, they are very affectionate and responsive, and the hours spent in these visits have been among the happiest of my life there. By visiting them in their own homes too, one comes in contact more or less with all the members of the family, specially the old grandmothers, who are often touchingly grateful for teaching; and I know no greater joy than to kneel by the side of some dear old woman, whose sands of life are nearly run, and hear her falter out her first prayer to the Father Who has loved her all her life, though she knew Him not. One finds, too, that though not so intellectual or fond of study as the men, the women have often quick perception and are very receptive of spiritual truth. I remember well, teaching one the Lord's Prayer, and as I tried to unfold to her something, however feebly, of its depth and meaning, she

Visiting.

Japanese women's grasp of spiritual truth.

broke out almost involuntarily, "Oh! how beautiful that is, how ashamed it makes me of my former prayers to the idols; they were so base and selfish, all for money, health, or good fortune for myself; now I see what true prayer is." Another woman, a friend of mine, who was asked by a Japanese who had been interested in Christianity by hearing the Gospel at a garden meeting, "Whether, if he became a Christian he could ever get out of it again?" made answer, "Ah! that shows you do not understand, or you could never ask such a question as that—Christianity is free, quite free; but if you knew anything of what the love of Jesus means, you could never wish to leave Him; I have only been learning a few months, so know but very little yet, but not for all the world would I give Him up."

Women's
work among
men.

Lastly, what openings are there for women's work among men? Here I can only say there is *every* opening. The difficulty for us women missionaries is not to let oneself be absorbed by work for them to the detriment of our proper sphere of work among the women, but by care and method, *e.g.*, by confining our work for the men to times when the women cannot be visited, &c., the work for men, far from being a hindrance, is the greatest help to work amongst the women. Our most valuable introductions usually come through knowing husband, son, or brother of the family; and, on the other hand, I could quote instance after instance in which the woman is an earnest believer, but is held back from baptism because her husband or father is as yet untouched.

Chivalrous
respect.

In speaking of women's work for men, I need scarcely say that the difference between Oriental ideas and our own as to the forms of intercourse between men and women must be carefully borne in mind. But if this is remembered, and the dignity of the relationship between teacher and pupil is preserved as it should be, nowhere, not even in England, could one be treated with more chivalrous respect than one is by the men of all classes, Judges, Professors, Government Officials, Doctors, &c., who come eagerly to ask for instruction in Japan. True, it is often in the hope of learning English that they come at first, but again and again the teacher has the joy of seeing the English laid aside and an earnest search for "the truth, as it is in Jesus," take its place.

In conclusion, I must say one word of thankfulness for this opportunity of pleading the cause of Japan before the delegates of this Conference. Many of you, I trust, are already members of the Student Volunteer Missionary Union, with its stirring Watchword, "The Evangelisation of the World in this Generation." But if any here present have not yet heard the Master's call to this glorious service, may I entreat you to listen to it to-day? You will hear again and again during this Conference of the need of the heathen for Christ, whether they are cultured and refined like the Japanese, or degraded and savage like some of the African races. But there is another and a higher need; the need of our Master for His servants to do His bidding, the need of our King for His subjects to proclaim His Kingdom, the need of our Captain for soldiers to fight His battles, the need of our Saviour for His redeemed to carry the news of His salvation to the ends of the earth. "See that ye refuse not Him that speaketh." Nay rather, with the glorious vision of the King upon His throne in our hearts, and His call, "Whom shall I send and who will go for Us?" sounding in our ears, shall we not gladly cry as the young Prophet did of old, "Here am I, send me."

The call of
Christ.

Mission Work in the Island of Formosa.

THE REV. THOMAS BARCLAY, M.A., OF TAI-NAN-FU.

The Island of Formosa, in the southern half of which I have spent the twenty-five years of my missionary life, lies to the south-east of China. It is about 250 miles from north to south, with a breadth of about 80 miles for the greater part of its length. It is nearly 15,000 square miles in area, say rather more than half the size of Scotland. The island consists of a high range of mountains running north and south, the highest point reaching an elevation of more than 12,000 feet. On the west side, the side facing China, there is a level stretch of country between the foot of the mountains and the sea; this is the main part of the island, the part occupied by the Chinese inhabitants. In the northern part of the island the mountains open out, producing a more varied and interesting style of country, and ending in a series of bold headlands, with occasional small harbours.

Geography of
Formosa.

History.

The island of Formosa was in the possession of the Dutch from 1624 to 1662. The natives of the island were at that time, it is generally agreed, a Malayan race, somewhat similar to that of the Philippine Islands further south. Those living in the mountains were and still are savages, engaged mostly in hunting, fighting, and a little husbandry. The more civilised people on the plain territory submitted to Dutch civilisation, were taught by the missionaries to read and write their own language in Roman letters, and many thousands were received into the Church. In 1662 the Dutch were driven out of the island by the Chinese rebel chief, Coxinga, who made himself king. Towards the end of the century his grandson gave in his allegiance to the Emperor of China. Since that time there has been a steady influx of Chinese from the mainland, who have gradually dispossessed the inhabitants of the level plain, driving them back to the low hills lying along the foot of the high mountains. Nearly all traces of Christianity vanished at an early date; the power of writing their language in Roman letters alone survived well into the present century. We have, therefore, the following peoples in the island. There are the savages dwelling as of old in the mountains, belonging to different tribes, sometimes bartering with the Chinese, sometimes fighting with them. Along the foot of the mountains we have the Pi-po-hoan or Level-plain aborigines, who have adopted to a greater or less extent Chinese civilisation, learning to speak Chinese, though many of them also speak their own aboriginal language. The Chinese, who form the great bulk of the inhabitants, are mostly from the province of Fokien; a few, the Hakkas, come from the province of Canton, and speak a different form of the Chinese language. The whole population of the island, according to a census taken by the Japanese, is about two and three-quarter millions.

Ethnography.**Japanese
occupation.**

On the 8th of May, 1895, at the close of the Chino-Japanese war, a treaty was signed, in accordance with which Formosa was ceded to Japan, and instructions were given to the mandarins to withdraw. A few remained, however, and in combination with a number of the scholars proclaimed in the end of May the Formosan Republic, stirring up the people to resist the coming of the Japanese. Early in June the Japanese forces landed in the north, and in a few days the

republic in that region vanished. Had they only proceeded to do the same in the south, it would have been well. But it was the season of heavy rains, typhoons and malaria, so that military operations were suspended for some months, and the final occupation of the island only took place about the end of the year. It was an unhappy inauguration of the new era. The Japanese were indignant at the people whose resistance required them to expend so much blood, treasure and reputation before they could take possession of their own, and the people could hardly be expected to welcome their new rulers who had come to them by way of their burning homes, and over the dead bodies of their relatives and friends. It is little to be wondered at, therefore, in these circumstances that the first four years of the Japanese rule have proved such a sore disappointment to all friends of Formosa, to many of the Japanese indeed, as well as to Chinese and foreigners. It has been a continuous story of uprisings of Chinese against their rulers, resulting in a reign of terror, followed by military operations on the part of the Japanese, which produce a temporary peace, but sow the seeds of more embittered risings. Strange as it may seem to us, the people would gladly, if they could have their choice, welcome back their old rulers with all their known cruelty and injustice. No doubt much allowance must be made for the difficulties of the situation ; and we may still hope that when the better principles of government come into full play, there may come about a state of things more corresponding to our earlier expectations.

To us here the chief interest of the situation lies in the question as to the effect of the changed state of affairs upon Formosa as a mission field. Is the Japanese occupation favourable or otherwise to mission work ? My own answer to this question would be that, in spite of some very manifest drawbacks, and recognising that new difficulties may arise in the future, still, so far as we have gone, and so far as we can see at present, the changed state of affairs is distinctly more favourable to our work ; we have now in Formosa a more open and hopeful mission field than at any previous time in the history of our work. Previous to the coming of the Japanese, the work in Formosa did not differ in any essential particular from the work of our mission on the mainland opposite. The Presbyterian Church of Canada

**Its favourable
influence on
mission work.**

has a mission in the north part of Formosa, worked on similar lines to our own, and of about the same size. We have never had any work among the wild savages in the high mountains; no missionary has learned their language. It is an unbroken heathen field, waiting its pioneer missionary. We have considerable success among the civilised aborigines, carrying on our work entirely in Chinese, though the Christians sometimes worship in their native language. It is this feature more than any other which has distinguished our mission from others in China. About two-thirds of our members are drawn from these aborigines. For several reasons, however, we do not consider this department of our work so important as that among the Chinese.

I may say in passing that we have not yet attempted any work among the Japanese, none of us having acquired their language. Their own countrymen, however, have not forgotten them; there are Christian ministers from Japan at work among them, though not yet any foreign missionaries.

In considering the present state of affairs we shall, I think, be best able to grasp the significance of the situation by thinking of our work as being carried on among Chinese, who, without changing their residence or social relations, have passed politically under Japanese rule. How this affects our work we shall consider from two points of view, from that of the new rulers, and from that of the people under their new conditions.

(1) **The new rulers favourable to mission work.**

It does not fall to me here to speak of the Japanese as rulers in general, but of the Japanese as ruling over another people not of their own race. This is the characteristic feature of the situation in Formosa. One can easily understand how the rulers of an independent country, governing their own people, should be somewhat suspicious of the proclamation in their midst of a foreign religion, claiming the spiritual allegiance of their subjects, and leading them to abandon the national religion and many of the customs of their ancestors. In the Empire of China, amongst Chinese governed by their own Emperor, this feeling is very strong. To what extent it prevails in Japan proper, others can tell better than I. In Formosa there is much less occasion for it. The authorities there have no interest in maintaining the old customs and religion of the people. Their desire is rather to

transform the life of the island, so that the inhabitants may more readily break with the past and adapt themselves to the genius of the Empire to which they now belong. So far, therefore, as Christianity tends in this direction, they regard it as an ally in preparing the ground at least for the establishment of the new civilisation. As a matter of fact they blame us, not so much for being too revolutionary, as rather for being too conservative of Chinese methods and customs, as, *e.g.*, in continuing the observance of the Chinese instead of the Western calendar, the non-use of the English language in our work, etc. It is quite probable, of course, that they would approve of our work still more if we would eliminate its distinctively Christian and religious elements, and confine ourselves to the teaching of languages, science, etc. But even so, I imagine, the religious side of our work is less offensive to them in Formosa than it would be in Japan proper. They are mostly not Christians themselves, and would probably regret to see their friends and relatives in any number entering the Church. But with regard to the Formosans their feelings are different. It is no slight to Japanese pride, though a Chinaman becomes a Christian, he is not thereby abandoning anything Japanese. And we can understand that the Japanese officials will be willing to acknowledge that if the choice lies between Chinese idolatry and Christianity, the latter of the two is at least as desirable. In any case, they cannot but recognise that it is the religion of those nations whose civilisation their country has adopted and is now endeavouring to spread in Formosa, and that accordingly it may be expected to be the pioneer of enlightenment and education. Nor is this only a theory; they have, happily, found it to be a fact in their experience, and many of them are quite prepared to acknowledge the fact. It is a matter for profound thankfulness that the Japanese, when they took over Formosa, found there, as the fruit of thirty years' missionary labour, a widely extended Christian Church, with about 3,000 members in full communion, meeting for worship at about 100 centres scattered all over the island. They have, therefore, been in a position from the first to judge for themselves as to the influence of Christian teaching upon the Formosans. And they bear testimony, many of them, both in public and private, to the good effects, even from their point of view, of such teaching. Time and again

**Impression
made on
Japanese
officials.**

they have told us how they have found the Christians as a whole more truthful, more trustworthy, and more law-abiding than their heathen neighbours, and how in districts where our religion has been able to make itself felt, the country has been more peaceful, there have been fewer risings and fewer robbers. Especially, perhaps, have they been struck by the results of our work among the civilised aborigines. There can be no doubt but that, from a worldly point of view, the Christian religion has been an immense boon to these people, imparting to them a manhood and intelligence that enables them to take a better stand over against the encroachments of the Chinese. This result the Japanese have observed, and accordingly they urge the native Chinese pastor, who is labouring in this part of the country, to extend his work, and open more stations among them. Some time ago, under the last Governor of the Island, Baron Nogi, a department was instituted for the civilising of the wild savages of the hills, and I am told that in one of the offices at least of this department set up on the borders of the savage territory, all the Japanese officials were professing Christians. We are safe in saying that this was not altogether accidental.

Japanese
officials v.
Chinese man-
darins.

If in what I have said above I may be thought by some to have spoken too favourably of the disposition of the Japanese officials towards Christianity, at least I think no one will deny that they are a great advance on the Chinese mandarins who formerly ruled in Formosa. No doubt in China Christianity enjoys by treaty complete toleration, and this is a great boon. But in spite of this everyone knows that individually the mandarins are opposed to Christianity, and are prepared to do what they can in an underhand way to nullify the working of the toleration clause. Also the decadence of the literary class, as a class, and their loss of political power tends in the same direction. The whole weight of influence of this class, contemptuous of the foreigner and proud of their Confucian learning and ancient civilisation, set dead against the foreign religion. Many of these left the island when the Japanese took it over, and those who remained lost their prestige. And so one of the greatest obstacles to the progress of mission work was removed. As an illustration take the following. About ten or twelve years

Decadence of
literary class.

ago we bought a piece of ground as a site for a new hospital. It was an altogether unobjectionable site, but for some unknown reason the literary men of the neighbourhood took objection and opposed our acquiring it. For seven years we fought with them in vain; at the close of that time we were obliged to give up the purchase, return the deeds and take back the money. Within a few months after the Japanese came we got the property without any difficulties or any conditions.

We now come in the second place to consider the effect upon our work of the new state of things from the point of view of the change that has come over the people of Formosa, now no longer under their own magistrates, but subject to the Japanese rule. Here also I think the change has been for the better. It is well known that one of the greatest difficulties that hinder the spread of true Christianity among the Chinese is the way in which the people persist in regarding it as a "foreign religion." In spite of all we can say as to the catholicity and divine nature of our faith, in the eyes of the people Protestantism is always the "English religion." And this has a two-fold evil effect. On the one hand it leads the converts, especially the nominal converts, to think that their entrance into the church affects their political standing, bringing them under the protectorate of the missionary and the consul, and entitling them to certain exemptions and privileges which their heathen neighbours do not enjoy. We have been fighting hard to eradicate this evil from our work, and in this matter have been helped by the arrival of the Japanese, who on the whole understand international relations better than the Chinese authorities did. On the other hand, this view of Christianity as a foreign religion works injuriously in another way in repelling the ordinary Chinaman, who is proud of his nationality and scornful of foreigners. To him it is an unpatriotic thing to become a Christian. Christianity is all very well for an Englishman, it is his religion; but a Chinaman who became a Christian always ran the risk of being considered a traitor who had gone over to the enemy. This feeling, once powerful in Formosa, has now practically vanished. The Chinaman in Formosa has no longer a country to be proud of, he has been cast off by his own people, and he steadily declines to be considered a Japanese, or take any pride in Japan's prosperity. To him

(2) Effect on
people of new
conditions.

loyalty or patriotism is impossible. And conversely any movement that seems to him to tend to the overthrow of the existing order of things, so far from rousing his opposition as in times past, is on the contrary a movement that he heartily welcomes. We, of course, deny—as we always denied—that our preaching has any such effect; the point is, that should any Chinaman persist in his misunderstanding, such misunderstanding is no longer an obstacle in the way of the spread of our religion. The feeling of the people toward the foreign missionary has also become more friendly. It is well known to all that the spread of Christianity in China has been greatly hindered by the wide-spread rumours of cruel and wicked conduct on the part of the missionaries, rumours that seem to us too absurd to be believed by anyone, but which are actually believed in by many, with the effect of closing their minds to the unprejudiced consideration of the claims of the religion which we preach. We have suffered from this evil in Formosa as elsewhere. To some extent the feeling had been breaking down under the influence of intercourse with the missionaries and with the merchants. Since the coming of the Japanese it has almost entirely vanished, to be replaced, if we can believe the highly complimentary and even adulatory speeches of the people, by a profound feeling of admiration and regard. This mainly by way of contrast with the Japanese. The people cannot but notice how different the behaviour of many of the Japanese, especially of the lower classes, is from the careful and conciliatory action of the missionaries, and they express themselves freely to this effect. One does not care much to build a reputation for kindness on the ruins of the reputation of another; the fact, however, remains, and the effect is to prepare men's minds for giving a more favourable consideration to the message that we bring.

Idolatry suffered; Christianity gained by the war.

There are other ways in which the coming of the Japanese has, as it seems to me, affected the people so as to prepare the way for the spread of the gospel. For one thing idolatry has received a blow. The Japanese army in its march through Formosa paid little deference to Chinese idolatry, their troops were sometimes billeted in heathen temples, and the idols in such cases often received somewhat rough treatment at the hands of the soldiery. The horrified Chinese looked to see the vengeance of the insulted deities

fall upon the desecraters; but when they came to no harm, they changed their minds and were more impressed with the impotence of the idols. One might be surprised at such behaviour on the part of the soldiery, many of whom in their own land were doubtless fervent idolaters and Buddhists. But they did not seem to think of Chinese Buddhism as the same religion as their own, nor did the devotees of this religion recognise one another as brethren in the same way as the Christians of the two nations did. It was, indeed, a very noticeable thing, that brought much comfort to the Christians, confirming them in the sense of the reality of their religion as the one true religion, as it impressed even the heathen outside, to see how the believers of the two warring nations immediately recognised one another and fraternised with one another as brethren in the Lord. Some of the most interesting and striking incidents of the last few years were connected with such meetings of Japanese and Chinese Christians. So that whilst idolatry has suffered, the Church of Christ has gained from its experiences of the strain and sorrow of these years of trial. It has been tried in the furnace of affliction, and has not been found wanting. In spite of cruel suspicions, in spite of the threats to which they were exposed, in spite of the fact that at several places Christians were martyred for their faith, they have on the whole stood firm; with a few exceptions we have not heard of any who denied their Lord in the hour of trial. Through all the changes of the past years the Church has kept steadily on her way; under Chinese, Republican, or Japanese rule her weekly worship has been continued uninterrupted. Speaking for myself, and I think I can speak for others also, I can say that the result has been to fill me with a more real confidence in my fellow Christians, a more deep love for them, from my having been beside them when they were passing through their baptism of fire, and having seen their steadfastness and experienced their kindness and thoughtful care for ourselves. It has, too, tended to increase their confidence in themselves as a Church of Christ founded on a rock, as having received a kingdom that cannot be shaken.

There is one general consideration with which I conclude this part of my subject, namely, that the breaking up of the old state of things and the introduction of so much that is

**Breaking up of
conservatism.**

novel and striking in the political, social and commercial spheres tends on the whole to prepare the field for the promulgation of a new religion. The old impassive conservatism that presented such a blank wall to the progress of the faith has been forcibly broken down, and the people have been awakened in a somewhat violent way. In such circumstances, when all things are becoming new, there seems less theoretic objection to the introduction of a new religion. In comparison with much that is coming among them, the Christian Church, which has been established in the island for more than thirty years, might even be considered an old friend, known to them long before they had any knowledge of their new rulers, and associated with memories of the supposed "good old times" that have now passed away.

**The other side
of the picture.**

I have spoken at such length on this first part of my subject, developing the thought of the gain to the mission from the Japanese occupation, that there is a danger of my paper being too one-sided. It is scarcely necessary to say that there is another side. One very obvious and very undesirable result of the occupation is that it has thrown the island into such a state of disturbance, confusion and insecurity, as very much to hinder and hamper our work among the people, and prevent to a great extent the favourable influences referred to above from coming into full play. Quite frequently during these four or five years, it has been unsafe to travel inland without a military escort, whilst our people coming to school or Presbytery have often been stopped and robbed by the way. The result is that the visitation of our country stations has greatly suffered, whilst conferences, examinations, etc., have had to be given up. Amid all this our people are apt to become discouraged and dispirited. In common with their neighbours they are in a painful dilemma between the rebels and the Japanese, threatened with severe penalties if they pay blackmail to the robbers, while at the same time the Government is not in a position to protect them against the vengeance of those robbers if they refuse.

Apart from this one great evil, our work has not suffered much from the Japanese occupation. Objections to it lie more in the anticipation of possible unfavourable legislation and action, than in anything we have as yet experienced.

One matter which causes us a little anxiety is the effect the Japanese occupation may have on our medical missions. These have proved very successful in Formosa, as on the mainland opposite. We have two medical missionaries giving their whole strength to this work, and one married lady medical. In Japan proper I understand such missions are not much carried on. In Formosa the condition of things may make it possible and profitable to continue to carry them on for many years to come, and so far as I know no difficulty whatever has been placed by the Japanese authorities in the way of our medical missionaries continuing their work.

**Medical
missions.**

It is almost inevitable that the change of rulers will affect our educational work. Hitherto we have been left absolutely free to manage our schools as we please. We can hardly think that this will continue. It is only natural to suppose that all schools will be expected to teach the children the Japanese language, at least. I am told that some of the native Chinese schools have been closed on the ground that they did not teach Japanese or arithmetic, and that some efforts have been made in the same direction with regard to our church schools. More serious questions may arise with regard to the teaching of religion. The question of the relation of Christian schools to conscription, which is agitating Japan, may in time extend to us, though it is difficult to see how conscription can be set on foot in Formosa for years to come.

**Educational
work.**

These, however, are anticipations of coming difficulties, with which it is perhaps not wise for us at present to trouble ourselves. In addition to them, there are matters of detail on both sides of the question that I need not dwell upon at length, things good and evil connected with the new civilisation that the Japanese are introducing.

It is, perhaps, only right to say that the view presented in this paper as to the gain to the mission from the Japanese occupation would be considered by many as too hopeful, and that some of my colleagues north and south would take a less favourable view of the situation. I may say that the actual experience of our mission during these years goes some way to bear out my view. I have no hesitation in saying that the years since the occupation have been the most successful years in my experience of a quarter of a century. It would be

**Views here
expressed
borne out by
experience.**

a great mistake to place all this increase of prosperity to the account of the improved circumstances. Before the advent of the Japanese there were indications of a coming progress ; but I have no hesitation in saying that in my judgment such progress would have been considerably less under a continuance of the old conditions. The organisation of our Presbytery and the ordination of native ministers, which are the two great facts of our mission history in recent years, would most likely have taken place at any rate. In other directions the growth is more than in any former years. In 1897 we admitted to communion 158 adults, and that was a record year in my experience. In 1898 the number was 241. In the year just closed I hope it may reach about 300. Similarly the givings of the natives have risen from about \$2,500 in 1896 to \$3,700 in 1897 and \$4,400 in 1898. So also the number of places where meetings for worship are held is steadily rising, from about forty or fifty some years ago to now over seventy. Each time a fresh list is made up it includes some new name, the name of town or village where worshippers are regularly meeting together, in places as a rule not yet visited by any foreign missionary.

**Need for more
men.**

So that in any case, whether the coming of the new rulers has been on the whole as favourable as I represent it or not, it remains true that Formosa presents a most favourable field for mission work. If only the Church at home would take advantage of it ! My chief apprehension for the future of work in that Island does not arise from any fear of what the rulers may do, or from any opposition on the part of the people, but from the indifference of Christians at home, the unwillingness of divinity students to hear the call the Master is addressing to them. Are there not some here present who will do what in them lies to roll away this reproach ?

The Jews.

The unique claims of the
Jews as a Race. Reparation
due for persecution. The
Zionist Movement. Our debt
to Judaism
Work among Jews in an
English city. How Student
Volunteers can help . . .
The problem of Jewish
Missions. Difficulties—
Racial, Doctrinal, Historical,
Sentimental. The Jewish
Convert as Missionary. ;
Results of Jewish Missions.

“Judaism has indeed a vision of God, but it is incomplete and unsatisfying . . . Nothing short of the Gospel of Jesus Christ can ever bring satisfaction to ‘the tear-dimmed yearning of the Jewish Ghetto.’ ”

West Wing,
Examination Hall,
Wednesday Afternoon, January 3rd.

The Unique Claims of the Jews.

THE REV. PROFESSOR A. R. S. KENNEDY, D.D.

A unique community.

It is my privilege to open this Conference on Missions to the Jews by a short general statement of "the unique Claims of the Jews as a Race" on the missionary interest of the Christian Church. It is a subject in which many of you, through your missionary bands, are taking a deep interest during the current winter.

For many of us the Jewish race has a peculiar fascination. We see in the Jews something absolutely unique in history, a people which no power on earth, whether wielded by Church or by State, has been able to destroy; a race which has survived the fall of dynasties, the ruin of empires, and the decay of many civilisations, which yet has preserved, through all, its individuality, its racial characteristics. In the Jews we also find a religious community which neither persecution nor persuasion has been able to turn from the faith of their fathers. In a word the Jew is the miracle of history, the standing problem of the ages. Not "sufferance" alone, in Shylock's words, "is the badge of all their tribe," but the bush that burned at Horeb, *nec tamen consumebatur*—the symbol and motto also of the Church of Scotland, which I represent to-day.

Their claims:

For the *raison d'être* of Missions to the Jews I go back to the primitive charter of all missionary effort. "Go ye therefore"—so runs our great Captain's commission—"and make disciples of *all* nations (Matthew xxviii. 19)." From that *ALL* the Hebrew nation can never be excluded. All, or almost all, the arguments therefore which are used to justify missions in general may be fitly used to justify that particular form of missionary activity which we name, "Jewish Missions." But we to whom the evangelisation of the Jew is especially dear, as it is near and dear to the heart of the Master, we do not hesitate to go further, and to maintain that the Jewish race has *unique claims* on the missionary zeal of the Church.

First, the Jews have a claim upon the Church of Christ for the best that she can give them as a reparation and atonement for centuries of persecution. **Reparation for persecution.**

At the end of this nineteenth century it is almost impossible to conceive the attitude of mind that led the Church of the Middle Ages to sanction the barbarities which the Jews had to suffer at the hands of professed disciples of the gentle Christ, cruelties the bare rehearsal of which makes one hot with shame that the fair fame of our Christian faith should thus be stained with blood. The denial of the most elementary rights of human beings, the ruthless severance of every family tie, unfounded accusations and calumnies, wanton spoliation, unspeakable dishonour, banishment, death—these are some of the ingredients of that overflowing cup of sorrow which the Jews of the Middle Ages had to drink.

The torture prolonged from age to age,
And the infamy Israel's heritage,
And the Ghetto's plague, and the garb's disgrace,
And the badge of shame, and the felon's place,
And the branding tool, the bloody whip . . .

All this and more, be it remembered, was inflicted by the Church of that day or with its sanction. *Is not atonement due from the Church of our day?* Further, every student of Jewish history and Jewish life is ready to acknowledge that many of the more unlovely traits in the character of the typical Jew of to-day are the product of centuries of oppression and repression on the part of Christian Europe. Shut up for generations in the dark lanes and foetid atmosphere of their ghettos, the objects of suspicion and scorn when not the victims of direct persecution, it is no wonder that the character of the Jews degenerated. Debarred from one handicraft after another, they were led, as much from necessity as from choice, to become pedlars, traders, and money-lenders. When, therefore, we are tempted to dwell on the more obvious defects of the Jewish character, let us not forget that if the seeds of these defects were inherited from their father, Jacob, it was on a Christian soil that they blossomed, and a so-called Christian environment, that brought to maturity the unlovely fruit. **Sanctioned by the Church.**

Can we Christians of to-day then make no reparation for the sins of our fathers? Must we not love where they hated,

welcome where they repelled? Shall we not share with the Jew the very best we have to give, the Gospel of God's love to all mankind in Jesus Christ, His Son?

Anti-semitism.

In this short paper I cannot enter into any detailed discussion or analysis of that complex phenomenon, the Anti-semitic agitation, as carried on in recent years in so many European countries. I think, however, that I may safely say for every member of this Student's Federation, as for every believer in the promises of Revelation, that in the name of the God of Love, and in the name of that Saviour, Who, it is too often forgotten "was Himself a Jew"—to quote the words of Lessing in his great apology for religious toleration, his "Nathan der Weise"—we protest in the name of the Christian religion against this policy of blind hatred, this campaign of indiscriminating calumny which calls itself Anti-semitism. For myself I prefer to lie under the unusual charge brought against supporters of Jewish Missions by a recent correspondent of the *Jewish Chronicle*, the charge that we love the Jews not too little, but too much!

The appeal of Judaism.

A second claim I find in the unconscious appeal of Judaism itself. In the daily prayer of orthodox Judaism for the speeding coming of the Messiah, I find a repetition of that epoch-making call of the man of Macedonia: "Come over and help us." Probably nine-tenths at least of modern Jewry still hold fast to the twelfth article of the Jewish creed: "I believe with a perfect faith, that the Messiah will come; and although His coming be delayed, I will await His speedy appearance." Day by day from many thousands of devout Jewish homes ascends to the God of Jacob the prayer that the coming of the Messiah may be hastened. "Every morning," said a pious Jewess to a friend of mine in Constantinople, "Every morning I open my window and look up if perchance I may see His royal feet piercing the clouds." To me there is an infinite pathos in the words, "Next year in Jerusalem," which year after year and generation after generation the Jews have repeated to each other at the close of their most solemn services—words which are eloquent of the hope that ere another year has fled, King Messiah will have come and gathered His subjects round an earthly throne on the hill of Zion. Is it right, I ask, that the Church of the Christ, which is the Church of the true Messiah, should listen unmoved to

these fervent prayers, these devout aspirations? Nothing short of the Gospel of Jesus Christ can ever bring satisfaction to what Zangwill calls "the tear-dimmed yearning of the Jewish Ghetto." That divine voice which of old, on the Galilean Sea, commanded "Peace," and the storm passed, that voice alone can calm the "swirling spiritual currents" of the Ghetto, and bring true peace to the many earnest Jewish hearts that still wait "for the consolation of Israel" (Luke ii. 25).

While holding fast to this conviction, we ought to welcome every movement within Judaism itself which would tend to direct the mind of Judaism to a fresh study of its own religious ideals. It is for this reason that many of us follow with interest the modern Zionist movement. As conceived by its founder, however, Zionism is not a religious movement. In his "Jewish State" Dr. Herzl gives the following definition: "Zionism has for its object the creation of a home, secured by public rights for those Jews who either cannot or will not be assimilated in the country of their adoption." It aims at the purchase of Palestine from the Sultan and the settlement there not of all Jews—as is erroneously represented—but of those who, in certain European countries especially, are denied the full rights of citizenship or are otherwise oppressed. For these a new home will be created in Palestine, "where," in Max Nordau's words, "they can live up to their individual and national ideals" (see his article, "Currents in Judaism," *Jewish Chronicle*, February 3rd and 10th, 1899). We watch with sympathetic interest, therefore, this new stirring of the Jewish Ghettos. Who can tell whereunto this thing may grow? The prayer of every Christian well-wisher of Israel is that it may lead to a new and fruitful study of Hebrew prophecy, in particular of the Messianic Hope of ancient Israel, and so in God's own time and way may lead to the feet of Him of Whom Moses and the prophets did testify, Whom even Abraham saw afar off and was glad.

The Zionist movement.

The third claim which the Jews have upon us is one which generally occupies the first place in every mission text-book, and address. It is the claim for repayment of a debt, that debt which St. John has summed up in the familiar words "Salvation is of the Jews" (iv. 22). What need is

Our debt to Judaism.

there for me to repeat once more the familiar argument? What lies at the basis of all our theology and of all modern philosophy that is worthy of the name? Is it not the doctrine of a personal Deity, One not many, an intelligent Creator, a holy God, Who demands that His people shall be holy as He is holy? Who first taught this ethical monotheism to the world? Was it not the great prophets of the Hebrew race? After nineteen centuries of Christian thought and speculation, where do we find the ideal of the highest and fullest national life? Is it not in the writings of those same Hebrew prophets whose distinguishing mark in the literatures of the world is their passion for righteousness—their ever repeated call to that righteousness, personal, civic, national, which alone exalteth a nation? Where has the Church of Christ found the fullest expression of her praise? Where have the weary and heavy-laden, the saint and the sinner, turned for support and consolation, for inspiration and encouragement in every age but to that unrivalled treasury of song—the Hebrew Psalter? But above all, and beyond all, transcending in illimitable measure every other gift we owe the Jewish nation—is the gift of our ever-blessed Saviour Himself. Born of a Jewish mother and nursed in a Jewish home, He lived as a Jew, nourished His spiritual life on the Jewish Scriptures, and appointed Jews as the first missionaries and teachers of His holy Gospel. As St. Paul long ago declared in that magnificent apology for Jewish Missions, Rom. ix. to xi., the falling away of the Jews has been in the very highest and fullest sense “the riches of the world” (Rom. xi. 12). Here then is a debt, colossal, infinite, which has been accumulating through the ages, which the Church of Christ is bound to acknowledge, and, if possible, to repay. And how can it do this otherwise than by the gift of the Gospel, the glad tidings that Jesus of Nazareth is the long-looked-for Messiah?

“The Jew
first.”

Last of all, I come back to the point from which we set out, and maintain that the Master's express command that “repentance and remission of sins” should be preached in His name throughout all the world, “beginning at Jerusalem,” (Luke xxiv. 47) has never been annulled. “To the Jew first” was the guiding thought of the first days of the Church. Wherever St. Paul, in particular, sought to plant the standard

of the Cross, "to the Jew first" was invariably his watchword. However discouraging might be his reception at the hands of his "kinsmen according to the flesh," it was to them he first made known the glad tidings that the Messiah had indeed come. Such then was the Master's command and such the practice of His greatest apostle. Has that command changed or been abrogated in the course of the centuries? Must we not rather continue to press upon the Churches which we represent loyal and sustained obedience to the commission of their great Captain and Head—the commission not only to preach the Gospel to Israel as one of the nations, but to preach it to Israel "first."

The Church of the present day dare not expect that the blessing of God in all its glorious fulness will rest upon her efforts to evangelise the nations of the world, if, in flagrant disobedience to the will of God, the nation of Israel is deliberately excluded, or even if the evangelisation of Israel is pursued in the half-hearted way to which we have been accustomed hitherto.

On these grounds I base my advocacy of Jewish Missions; allow me in closing to re-state them in the form of a brief personal *apologia*:

Summary and
conclusion.

First. Like the centurion of the Gospel story, though a Gentile, I love the sons and daughters of Israel, and desire to make some *reparation* for all that they have suffered and still suffer at the hands of so-called Christian men.

Secondly. Judaism has indeed a vision of God—to borrow Mr. Campbell's phrase of last night—but it is incomplete and unsatisfying. My heart's desire is to lead the Jews to that clearer, fuller vision of God in Jesus Christ His Son, which is the glory of our Christian faith.

Thirdly. I wish to repay the debt we owe to Israel in our Scriptures, above all in Jesus Christ, "Himself a Jew."

And lastly. I would not be disobedient to the clear call of the Master to labour *first* for the ingathering of Israel.

And in all this I feel I am seeking the greatest good of the whole Church of Christ. When I think of how much the Church in the present century owes to her converts from Judaism, when I recall the splendid contributions to Christian theology of many of these converts, from Neander to Ederheim, I look forward with eagerness and confidence to

undreamt-of possibilities in the enrichment of our theology, in the quickening of the whole round of Christian life and thought, when the richly gifted Jewish race shall have been gathered into the Church of the Messiah. "For," in the oft-quoted words of the Epistle to the Romans, "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead" (Rom. xi. 15).

Work among Jews in an English City.

THE REV. JOHN WILKINSON.

I think I may call you fellow students, as I have been studying Hebrew for fifty years, and have been a practical worker amongst that beloved race for nearly fifty years. I have been asked to tell of the work among Jews in London, Birmingham, and Manchester. I shall confine myself to the mission work carried on in London, which is similar in all its features to that in the other cities mentioned.

Work in
London.

Nearly fifty years ago I began to speak to Jews in London, one by one, at street corners, showing them from the Scriptures that Jesus is the Messiah. Public meetings were impossible then, as on such occasions the Jews would smash windows, break up tables and chairs, etc. Now it is very different. Last night I addressed 300 Jews in East London, when such hymns were sung as, "There is life for a look at the Crucified One," "What can wash away my sin, nothing but the Blood of Jesus," and the Gospel was preached to them. After this present meeting I go straight away to another in Whitechapel, where 300 or 400 Jewish children will have tea and a Gospel meeting. If a convincing proof were needed that God is blessing mission work amongst Jews, it would be found in the fact that nearly £160,000 have passed through my hands for this work, in direct answer to prayer, and without any of it having been begged for.

The medical
mission.

The medical mission in connection with the Mildmay Mission treats 5,000 or 6,000 cases every year, with a total attendance of 17,000, has three doctors, and many lady helpers. The Mission Hall, comprising 41 rooms on five floors, situated behind the London Hospital, and converted into this from an old church, had in the first year an attendance of 43,000,

second year 44,000, third year 49,000, fourth year 59,000, and last year over 60,000 men, women, and children coming to hear the Gospel of Christ. There are now 150 Jewish children regularly attending the night school, with the full consent of their parents; 300 Jewesses on one afternoon a week at a sewing class, being taught the use of the needle, and receiving at the same time instruction in Christian doctrine; public preaching; meetings of Jewish believers for conversation and mutual encouragement; besides various subordinate forms of work such as a Convalescent Home, Home for Poor Children, etc.

What kind of men are needed? First, men who know by experience the doctrine taught by Jesus Christ to Nicodemus in the 3rd chapter of St. John; converted men, not merely scholars. Secondly, men filled with Christ-like compassion for His brethren according to the flesh. Thirdly, men who have some knowledge of Hebrew and of Jewish history and literature; for a man who has this knowledge inspires the Jews with respect. Fourthly, men having some acquaintance with the revealed purpose of God in the Jew. The Christian Church should look on the Jews as a God-fearing, intelligent people. I believe the Church's limited success in the mission field is undoubtedly due to her culpable neglect of the Jew. Further, they should have skill in shewing from the Hebrew Scriptures—the Old Testament alone without touching the New—that Jesus is the Messiah. One finds one's own faith confirmed by giving the Jew scriptural reasons for believing in Jesus. Men are needed with ability to meet the special difficulties of the Jew—*e.g.*, the Trinity, Christ's Two-fold Nature, the Deity of the Messiah, and the harmony of the Genealogies.

The kind of men needed.

The results are most encouraging. There are thousands of believers, hundreds of clergy, scores and scores of converted Jews working as ministers and missionaries to the Gentiles.

Results

How can Student Volunteers help? By studying in the Bible the Jew's special points of difficulty; by learning by heart Messianic passages in the Hebrew; by taking the Jew aside, asking him his reasons for neglecting Jesus, and by putting to him questions; lastly, by taking New Testaments abroad. These are to be had in various languages. More

How Student Volunteers can help.

than a million copies of New Testaments and portions have been distributed—tens of thousands in Russia, where the authorities forbid preaching and the holding of evangelistic meetings, etc., but allow the contents of the Book to be explained while copies are being distributed.

The Problem of Jewish Missions.

THE REV. FRANCIS L. DENMAN, M.A.

Is it true that missions to Jews are, comparatively speaking, neglected?

Neglect of
Jewish mis-
sions.

If the number of societies doing Jewish missionary work be considered, such are *not* neglected. If the support they receive from the Christian Church be taken into consideration, the cause, I think, is neglected. In England the need is fairly well supplied, but not too well, considering, firstly, the great opportunities there are here of making known the Gospel to the Jews; secondly, that the Jews see here a purer form of Christianity than on the Continent where the Greek and Roman Churches hold sway, and where also the great bulk of the Jews live.

If the amount Christians have of interest in and knowledge of God's purposes and will towards the Jews as written for our learning in the Bible be considered, then missions to Jews are certainly neglected. Such receive little or no attention from the great body of clergy either at home or abroad; whilst teachers and writers of missionary enterprise often ignore Jewish missions altogether. Ask the average Christian what he knows of the subject. He will perhaps confess he ought to know more, but he rarely seeks to know much. Christians do not study the Word of God to see what He has to say about and to know what His will is towards His chosen nation, the Jews. Missions to them ought not to be regarded merely as a side issue, but just as much a standard and paramount duty as missions to the Gentiles. As Gentile Christians we owe the Jewish nation an untold debt, the repayment of which has never been made, and interest upon interest has been for ages and still is accumulating. Remember the foundations of the Christian Church are Jewish; our charter, the Holy Scriptures, is Jewish;

the first missionaries to the world were Jews; the last missionaries to the world will be Jews; the first Christian martyr was Stephen the Jew; above all, "of them as concerning the flesh Christ came, Who is over all, God blessed forever" (Rom. ix. 5). Our manifest duty to-day, as always since the first, is to gather in from amongst the Jews "the remnant according to the election of grace" (Rom. xi. 5). To that end we are to seek out the *individual* Jew, not the nation; "the Gospel is the power of God unto salvation to everyone that believeth," be he Jew or Gentile, but mark the individual and the order, "to the Jew first" (Rom. i. 16), not "to the *Jews* first." A great key passage is Acts xv. 13, &c., and a prayerful study of it shows clearly God's plan from the beginning—the evangelisation of the world in this dispensation by the Church, and after the return of Christ the conversion of the world by the Jews. Missions to the Jews, on all grounds, whether compared to the rightful zeal and awful need of Missions to the Gentiles, or otherwise, are undoubtedly neglected.

What are the chief difficulties of Jewish Missions?

The Jews have much to be very proud of. Their antiquity as a nation, their God-given privileges, their great and glorious and unique past history are recorded in the Holy Scriptures. They know well that when all the nations of the world were sunk in debasing idolatry, they alone were the chosen channels of God's grace and revelation, as St. Paul reminds the young Church at Rome. And as of old, so to-day, "Their laws are diverse from all people" (Esther iii. 8).

Difficulties:
(1) Racial.

The Jews have no spiritual conception of the nature of sin. As someone has said, "They regard sin as an act and not as a state; as the cough and not as the disease; as the hectic flush and not as the deadly consumption." They do not grant in any sense the doctrine of original sin. In their textbook of the Jewish religion, by Dr. Friedländer, neither the word "sin" nor any of its equivalents occur in the Index. Sin is only once mentioned, once in the whole book, and then only when refuting the doctrines of the vicarious atonement. The Jews are taught by their Rabbis that all God requires as an atonement for sin is "repentance, prayer and righteousness." For many this is only regarded as binding on the

(2) Doctrinal

Day of Atonement, that is, once a year, and even then "repentance" takes the form of "fasting," "prayer" is interpreted as "crying," and "righteousness" as "alms-giving." This is general amongst both rich and poor. At Jewish funerals one may often see a man rattling a money box to attract attention, and crying out in Hebrew, the latter part of Prov. xi. 4, which to them means that charity delivers from death. Such doctrines as the Trinity, which the Jews regard as implying three Gods; the Incarnation, which they look upon as folly; the Atonement, which is to them a stumbling-block; and the Godhead of Christ, which they say has no warrant in Scripture; all these are difficulties to the Jews, and need specially prepared agents to make plain. "The vail is upon their heart" (2 Cor. iii. 15). Then there are ever new obstacles to overcome such as arise from the constant change of thought amongst the Jews about the Inspiration of the Scriptures, the Messiah whom so many Jews believe is not a person but an influence—the Messianic age, when there will be a good time for them, and through them to the world—or whom other Jews believe will be "a man of marvellous intelligence and power of influence and organisation." ("Jewish Life in the East," Appendix, p. 199.) Or again, the difference of opinion about our Lord; a common one to-day being that He was a good Jew, but that Paul was the founder of Christianity. And remember the Jews can argue well.

(3) **Historical.**

The Church of Christ has in former times tried to force Christianity on the Jews, and made them feel that the religion of the Christian's Messiah was a persecuting one; this has naturally begotten great prejudices, chiefly found in Eastern Europe.

(4) **Sentimental.**

The Jews as a nation have no conception of what real Christianity consists. For centuries they have only seen its caricature. More than one Jew amongst the upper classes has said to me when I told him what Christ is and can be to the believer, that if his nation had only realised this before, he felt they would have accepted Christianity long ago. To most Jews to accept Christianity is to believe in a number of strange doctrines, which all his Jewish feeling resents; he knows nothing of Messianity, the belief in a Person, and that Person, God manifest in the flesh, the Lord Jesus Christ.

Lastly, there are difficulties arising from the Christian conception of the Jew. We seem to think that he is a man to be avoided, and his soul either past saving, or at all events too difficult to reach. But "is anything too hard for the Lord?" (Gen. xviii. 14). To Jews as well as Gentiles, "Christ is the power of God and the wisdom of God," just as much to-day as in the time of St. Paul, when Christ crucified was a stumbling-block to the one and foolishness to the other (1 Cor. i. 23-24). And to this power of the Gospel unto salvation more than 200,000 Jews can testify, who have become Christians this century alone.

Where is the need for Missions to the Jews greatest?

(a) In the East of Europe and Western Asia. In Galicia there are nearly 800,000 Jews and only three missionaries working amongst them. In Poland, where there are hundreds of thousands of Jews, there are only two or three workers, the London Jews' Society occupying Warsaw under special governmental regulations. In Russia proper the British Society occupy two stations and the Mildmay Mission have three or four Lutheran Pastors whom they subsidise. But what are these among four millions? Here the need is greatest, and here the hardest to supply; but here also is a grand field for Gentile Christians, as for many reasons it is made very difficult for Jewish Christians to do missionary work there.

Where the
need is
greatest.

(b) In North Africa, and in Alexandria, and in Cairo the need is very great. There are some few stations occupied, but the scores of thousands of Jews in many places are almost as sheep without a shepherd, and yet so close to Europe.

(c) In commercial centres and amongst the wealthy Jews in our towns and cities, there is a great want of workers, as the local clergy very rarely indeed take any interest in their Jewish parishioners with a view to their evangelisation.

(d) Amongst the Sephardim or Spanish speaking Jews all along the shores of the Levant there is ample work for scores of whole-hearted missionaries. But where are the consecrated men and women willing to speak of the living Christ and for Him to the hundreds of thousands of Jews who are living and dying in their sins, because in most cases they have never heard of the love of Christ?

Does the converted Jew become a Missionary ?

The convert
as missionary

Directly. Out of 184 missionary agents of the London Jews' Society, 83 are converts from Judaism; but their mission is to their own nation. As a rule the converted Jew does not go to the Gentiles as a missionary, that is to say, apart from parochial work. In the Church of England there are about 250 clergymen and in the Nonconforming bodies about 150 who are of Jewish birth. As a whole, the Jew, when he has found Messiah in Jesus of Nazareth, prefers to to become a missionary to his own people. This is perhaps natural; he knows them better, their languages, modes of thought, literature and peculiar difficulties. Yet it has been said that there is not a missionary society that has not at all events one agent of Jewish birth in its ranks. The converted Jew, whether strictly a missionary or not, is always a missionary amongst his own people; he cannot help being a witness for the truth, he would cease to be a Jew if he were not, his very speech betrayeth him. Such converts are found in trade in all countries, and as Christians their influence is indeed great as missionaries in India and China have told me. I venture to add that under the grace of God the key of the Mohammedan fortress lies in the heart and life of the converted Jew. Gentile batteries have made but very little impression. The Moslem position is still almost impenetrable to us Gentiles. The reason may be that to reach the subtle depths of an Eastern mind, an Eastern mind is needed. Who better than the converted Jew, whether in Asia or Africa? He knows the languages; climatic changes do not affect him; besides, how much there is in common between the Moslem and the Jew!

The debt of the
Christian
Church to the
writings of
Jewish con-
verts.

Indirectly. Here the missionary labours of the converted Jews abound. What grand work they have done and are still doing in translating the Scriptures, in writing tracts, evangelical, doctrinal and controversial. Lately a very old MS. of the New Testament has been found in Roumania. Is it not a very striking fact that its revision has been entrusted to a Jewish Rabbi by the Roumanian Government, which certainly does not love its Jewish subjects? We shall never really know how much the Christian Church has benefited from her Jewish converts, as a result of God's unfailing word, "I will bless them that bless thee" (Gen. xii. 3). At the

beginning of last century Wolfius, in his "Bibliotheca Hebraica" mentions the names of more than 100 Christian Jews, who even at that date had written in defence or illustration of Christianity. The true convert from Judaism cannot leave the Bible alone—witness the writings of Nicolas de Lyra, which so influenced Wycliffe and Luther, and gave such an impetus to our glorious Protestant Reformation.

Si Lyra non lyrasset
Lutherus non saltasset.

So runs a contemporary couplet. Call to mind the writings of Tremellius, and the aid he gave at the instance of Queen Elizabeth to the Reformers. Remember the labours of men like Bishop Schereschewsky, who whilst struggling with paralysis translated the Scriptures into Wenli, the classical language of China. Think of what scholars like Neander the Church historian have done, with Professor Leone Levi, Caspari the Danish theologian, Bishop Hellmuth, Dr. Eder-sheim, Adolph Saphir, Isaac Salkinson, H. C. Pauli, James Adler, Marcus Bergmann, Aaron Bernstein, Professor Paulus Cassel, Ezekiel Margoliouth, and last but not least the Christian writings of his still greater son, the Rev. David Margoliouth, Laudian Professor of Arabic at Oxford. These and scores of other Christian Jews, whose names are written in the Lamb's Book of Life, have honoured the Church of Christ by their lives, as well as stood up for the glorious faith which they once denied. Surely the converted Jew has been and ever will be a powerful contingent in the missionary ranks of Christ's faithful soldiers and servants.

Why are the results of Jewish Missions difficult to tabulate ?

(a) Because many are secret believers "for fear of the Jews." The children of these become absorbed in the Christian Church. Scores of Jews in London are Christians at heart, but dread loss of work. The Jew, unless he knows English well, is regarded as a foreigner, hence he finds immense difficulty in getting work amongst Gentiles.

Results diffi-
cult to tab-
ulate.

(b) Because many Jews anglicise themselves, and change their names; thus Rodriguez becomes Rogers; Levi is shortened to Lee; Rosenthal to Rose; Moses to Moss; Levinstein is altered to Livingstone; Reubenstein to Robinson. In time many of these become nominal Christians and many eventually, followers of the Lord Jesus Christ.

(c) Because of inter-marriages. A very large number of our noble and other English families have Jewish blood on their mother's side; *e.g.*, Lord Rosebery married a Rothschild; Lord Sherborne a Stern, whilst the late Lord Plunket, Archbishop of Dublin, and the Rev. Hugh Price Hughes are both descended from the same Welsh Jew, one Levi, who changed his name to Phillips.

(d) Because many of the results are indirect and cannot be stated in the concrete.

Jewish knowledge of the New Testament.

Jews in England know the New Testament better than they do the Talmud. A few years ago there was an article by a Jewish pen in the Jewish Quarterly Review on "The Religious value of the Fourth Gospel," which was excellent up to a certain point.

Unconscious adoption of Christian truth.

The Sermon on the Mount and the moral life of our Lord have done much to promote amongst the Jews duty to their neighbour, works of charity, hospitals, and philanthropic work generally. Above all, it has led to a more spiritual tone in the synagogue, both in its worship and its worshippers, and throughout modern Judaism as a whole.

Finally, if only we are faithful in our duty towards the Jews, we can leave results to our faithful and covenant keeping God. His work cannot stop, though by our apathy we may hinder it. God alone can save the Jews, but God does not will to save the Jews alone. He condescends in His infinite grace to ask His redeemed children to help, He being their strength and guide. May He enable by His Spirit everyone to say "Lord, what wilt Thou have me to do?"

The Mohammedan World.

Life and Character of Mohamet.
Origin and Strength of Islam.
The Problem of the Sudan.
Relative Importance of its
Tribes
The Claims of Hausaland. .
Mohammedanism under Turkish
and under British Rule. . .
Relation of Missionary work
among Mohammedans to ex-
isting Oriental Churches. . .
The Present Opportunity. .

“The hour has come to strike at Islam, and I cannot imagine any life for man or woman more glorious than a life laid out in one heroic self-sacrifice—let the cost be what it will—to carry Christ to the people who for twelve hundred years have denied His claims.”

East Wing,
Examination Hall,
Wednesday Afternoon, January 3rd.

Islam and the Gospel.

THE REV. ROBERT BRUCE, D.D., LATE OF PERSIA.

The strength
of Islam.

As Islam is of all the Pagan cults the Goliath which alone defies the armies of the living God ; and as the crusade between the Cross and the Crescent must be the great mission enterprise of the coming century, the question, "wherein lies its strength?" is one of the first importance. Its strength now is the same as it was at its birth. How can we account for its birth, its rapid growth, its having enslaved two hundred millions of souls over such a wide area, and filled them with such enthusiasm for its great founder?

Israelite and
Ishmaelite,
"the peoples
of the Book."

Christianity is the religion of the seed of the free-woman. Its history is foretold in the words, "In thee and in thy seed shall all the families of the earth be blessed." Islam is the religion of the seed of the bondwoman ; its history is predicted in the words, "As for Ishmael, I will bless him. He shall be a wild ass man ; his hand shall be against every man and every man's hand against him. He shall be a great nation." Both are equally Abrahamic cults ; the power of both is derived from the Bible. That of Islam is derived from the Word of God adulterated by human tradition, and only very partially understood by its founder ; nevertheless it is a very real power. Of it, too, as well as of the acts of Pontius Pilate, Herod, and the people of Israel, the words of St. Peter, "What Thy hand and Thy counsel determined before to be done," are true. Of the Israelite and the Ishmaelite, alone of all the nations of the earth, can it be said, "They have a zeal for God, but not according to knowledge." The Israelite—including the Christian—and the Ishmaelite or Moslem, alone possess what each of them regards as the Inspired Word of God, "*The Book*" of the Moslem, "*The Bible*" of the Christian. As the Saviour of Mankind could not have sprung from any other race than the seed of Isaac, so the founder of Islam could have sprung from no race but the seed of Ishmael.

We cannot fancy it possible that the Koran could have been written in any language but the Arabic. In no other language could a pretended Book of God be so written as to captivate millions by its euphony in the original, and yet to be incapable of being translated into any other language, so as to please or edify any mortal. The Ulema say of it that every verse has seventy renderings, and that it is blasphemy to translate it into the vernacular of any people.

Mohammed was grateful for three things: "That he was an Arab, that Arabic was the language of Heaven, and that the Koran (which was composed solely of the *ipsissima verba* of God) was in Arabic." The fact that he was brought up among Bedouins, who spoke the purest Arabic, was one of the circumstances that fitted him to be the founder of Islam. He had also advantages of family and rank. The Tribe of the Koraish were the Levites of Arabia, and his family the Hashemites were as the family of Aaron. They were not only priests, but princes and rulers also. His grandfather, Abd ul Motalib, had, by the liberal expenditure of his great wealth, conferred the greatest benefits on the people of Mecca. He was a greater Patriarch than Jacob, for he had thirteen sons and seven daughters, and Mohammed was the only son of the youngest of the thirteen. His mother, Amina, was also of a noble family, the Zahrites, whose good influence in Medina was of great help to him after his flight from Mecca.

**Mohammed—
his family and
rank.**

Mohammed was much benefited by his rank, but his true strength lay in his own character. It is false to say the power of Islam from its beginning lay in the sword. Mohammed was a missionary and a preacher before he became a warrior. His motto during the first ten years of his career as a prophet was, "There is no violence in Islam." During these all-important ten years he endured the greatest persecution with the greatest patience and fortitude, and his life was only preserved by the influence of his powerful uncle Abu Tâlib, who, though he never became a believer, ever loved and protected his nephew. We utterly repudiate the idea that Mohammed was from the first a hypocrite and a wilful deceiver. If he had been such, his first four converts would not have been members of his own household, and all four no ordinary persons, who cleaved to him in all his trials, and on whose minds there never seems to have passed a doubt

His character.

that he was the greatest of the Prophets of the Most High God. His wife Khadijeh, his servant Zaid, his cousin Ali, and his friend and successor as first Khalif, Abu Beker, were his first converts.

His first ten
years as a
Prophet.

In his fortieth year he proclaimed himself the Prophet of God. For the next ten years he was hated, despised, and persecuted, by none more than by his own family and tribe, and his life was only saved by the influence of Abu Tâlib. When, in his fiftieth year, his two powerful friends—viz., his wife Khadijeh, and Abu Tâlib—were taken from him by death, his case seemed hopeless indeed, his work in Mecca a failure, and his prolonged stay there impossible. But he never lost heart, or gave up his belief that his cause was that of the Almighty, and must prosper. Despairing of his life, if he tarried in Mecca, he went forth with only one attendant, the faithful Zaid, to preach the faith in the great heathen city of Tayif. He preached in the city for ten days, but did not gain a single convert. Ill-treated, stoned, and wounded, Mohammed and Zaid fled from the city, but on his way he was comforted by a vision in which he saw a multitude of Jinn (Genii) in the air over his head, listening to him as he preached in the streets of Tayif, many of whose inhabitants embraced Islam. There is something lofty and heroic in this journey of Mohammed to Tayif. A solitary man, rejected and despised by his own people, going forth boldly in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repentance, it sheds a strong light on the intensity of his own belief in the Divine origin of his calling. The Hijra, or flight to Medina (A.D. 622) soon followed. In this journey also he had only one companion, his faithful friend Abu Beker, and, being hotly pursued by his implacable foes, his life was saved only by a miracle.

The turning-
point in his
career.

The hatred of his enemies, added to the bitter disappointment of his failures in Mecca and Tayif, soured the temper of the prophet. From the hatred of the Christian sects towards one another, and from false ideas which he imbibed from Jew and Christian of the wars of the old Testament, he was led to change his principle, "There shall be no violence in Islam," into "Kill the unbelievers wherever you find them." The great success of his preaching in Medina wrought a sad change in his own character, and the remaining

thirteen years of his life were stained by many deeds of lust and cruelty. The loss of Khadijeh, the many wives and concubines whom he took into his harem, when freed from the restraint of that great woman, tended to work this change in him, to which we must add the worst of all immoral dogmas, "The end sanctifies the means," and "Actions which would be sins in the case of any other man are quite lawful for a Prophet."

Let us consider the superiority of the religion of Mohammed over that of the other cults over which he gained the victory. These were three in number—Idolater, Jew, and Christian. A firm belief in the One, Living, and True God was sufficient alone to raise his religion above any polytheistic system. Though Judaism may still have had in it some little life, it had lost all power of growth. But what of the Christianity of Syria and Arabia, was it not possessed of a power superior to Islam? Alas, we fear we must answer, No! The power of a religion to elevate its votaries is in proportion to the loftiness of the conception of the character of the God that it worships, which is taught by it. Mohammed's conception of the nature and character of God was derived from what he heard of the Scriptures, for he never saw or read them himself. It was limited to His unity, His omnipotence, His care for a small portion of the human race to whom He had revealed Himself by the Prophets, and to a belief in Him as the Judge of all men, which was, in fact, a denial of His Justice. The day of Judgment was to the Jew the day of separation, not between the good and the evil, but between the Jew and the Gentile; to each Christian sect it was the day of separation between the members of that sect, and the rest of mankind; to Mohammed it became, naturally, the day of separation between the Moslem and the Kafir (Infidel). The idea of Fatherhood and Love formed no part of the conception of God which he derived from the "two peoples of the Book." The only idea he got of the Trinity was that of the Father, the mother, and the Son. And this false idea not only took away all virtue from the word "Father," used of God by the Christian, but filled his mind with hatred for the use of the term as applied to God in any sense. Not only is this the case, but Mohammed's conception of the character of God is

**Superiority of
his religion
over surround-
ing cults.**

in other respects a higher one than that which was held by the corrupt Churches of his day.

**The Christian
Ideal of the day
— the Anchor-
ite.**

The ideal of holiness, and of the life which is most pleasing to God, entertained by any people, proves what is their conception of the character of God. The Christian ideal of holiness for more than two centuries before the time of Mohammed was the life of the anchorite, the hermit, the monk, and the nun. "There is perhaps no phase in the moral history of mankind of a deeper and more painful interest than this ascetic epidemic. A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, had become the ideal of the nations that had known the writings of Plato and Cicero, and the lives of Socrates and Cato." Beginning in the second century with St. Antony in Egypt, it spread like wildfire through Christendom, and did as much to lower the standard of Christian morals, and prepare the way for Islam, as did the vices and luxury of the court of the Cæsars at Constantinople. In the days of Jerome as many as 50,000 monks assembled at the Easter festivals; in one city of Egypt there lived 20,000 nuns and 10,000 monks. Filth, cruelty to parents and children, and self-torture were the chief elements of Christian holiness. Not far from Antioch, on the confines of Arabia, stood the holy pillar of the prince of anchorites, Simon Stylites, on the top of which, at the height of 60 feet from the ground, the maniac saint had stood for 30 years. Successive crowds of pilgrims from Gaul and India saluted the divine pillar of Simon; the tribes of Saracens disputed in arms the honour of his benediction; the queens of Arabia and Persia gratefully confessed his supernatural virtue. The fame of the apostles and martyrs was eclipsed by these anchorites, of whom Simon was chief; the Christian world fell prostrate before their shrines.

**Mohammed's
decree: "No
monasticism
in Islam."**

Mohammed's idea of the character of the Deity was far higher than to think that such holiness could please Him, so he made it a statute of his religion that "there shall be no monasticism in Islam." St. Antony, the father of anchorites, to extreme old age had never washed his feet, and his disciples followed his example. Mohammed ordered his disciples to wash their hands and feet every time they approached God in prayer.

Another principle of false doctrine, which was common to all the many churches and sects of Mohammed's time, gave power to Islam, and sowed the poisonous seed from which it rose—viz., the perversion of the meaning of the word "Faith." Jews, Christians, and Moslems were not only, all three, peoples of the Book (the Scriptures), they were also the peoples of Faith. Faith with all three was the condition of eternal life, the believer was the heir of heaven, the unbeliever, no matter how good his moral character, was the heir of hell. Nothing contributed so much to the rapid spread of Christianity as the certainty with which the apostles and their disciples proclaimed the absolute truth of the great Gospel message, "He that believeth on the Son hath everlasting life, and he that believeth not on the Son of God shall not see life, but the wrath of God abideth on him." Amidst all the uncertainty of the heathen world they were conspicuous for their assertion of the duty of absolute, unqualified belief. But the faith which they, in the words of the Son of God Himself, taught as the one condition of salvation, was a faith of the heart, not of the intellect, a belief, a trust in and a love for a Father Who loves, a Saviour Who died, and a Comforter Who sanctifies. It was not a belief of a dogma, but a living faith and trust in a Being Who is Love. From the time of Constantine, if not before it, this most blessed term, Faith, was perverted by Councils and Church fathers into intellectual belief of a crowd of speculative, historical, and administrative propositions and dogmas, and all Christian bodies, Catholic, Orthodox, and Sectarian alike, anathematised and condemned to eternal fire all who disagreed with their own particular dogmas. The guilt of error in doctrine was more heinous than any amount of moral depravity or crime, and that not error in the fundamental truths of the Word of God, but in the traditions of men. To mention only one out of an innumerable number of these, the question of the proper time of celebrating Easter was believed to involve the issue of salvation or damnation. Out of this perversion of the meaning of the term, Faith, arose a greater amount of hatred, persecution, torture, and bloodshed than, perhaps, from any other cause in the whole history of mankind.

**Perversion of
the meaning
of "Faith."**

All these and other misbeliefs of Christians which gave power to Islam, and made it superior to corrupt Christianity,

The origin and power of Islam traceable to the substitution of tradition by Jew and Christian for the Word of God.

sprang from one root. The Christians had, like the Jews of our Lord's day, made the Word of God of none effect through their traditions. The Koran is a remarkable illustration of this. It is largely composed of narratives about the patriarchs, prophets, and apostles of the Scriptures, and about our blessed Lord, but they are all taken from apochryphal sources, not one of them is taken from the Old or New Testament ; so we find that both Jew and Christian alike fed the hunger and thirst of that noble Arab's soul with the chaff of human tradition, instead of the wheat of God's Word. Hence the origin of Islam. Hence its power ; hence its superiority over corrupt Christianity as well as over paganism and Judaism.

The Sudan.

MR. L. H. NOTT, LATE OF THE SUDAN.

The Sudan : its extent and main lines of approach.

It would be well, before attempting to answer the first question set before us, to study together the map of Africa north of the Equator. In it we see at a glance the enormous territory which the name Sudan embraces : from the Sahara to the Equator, from the Senegal to the Nile. The population of this vast district is certainly over sixty millions. The "problem of the Sudan" for us to consider to-day is, how are we to evangelise these people, through what channels, by what means, and by whom ? The relative positions of different parts of this country, their respective importance, the political aspects of each must all be faced before any line of action in respect to them can be determined upon. The map shows us certain lines of approach : for instance, the importance of such rivers as the Nile to the upper parts of the Eastern Sudan ; the Congo to the central and southern part ; the Niger with its tributary, the Benue, to the west and south-west central ; the Senegal and Gambia to the extreme north-west. These natural lines of approach are rapidly losing their importance, owing to the superiority of rail communication, which is now being opened in the more accessible and important parts of the Sudan. The country round Khartoum and Omdurman can be best reached by the Alexandria-Atbara railway, the upper reaches of the Nile by the Uganda line, the Sudan around Timbuctoo by the wonderful energy of French railroad engineers, while Hausaland and the

west will soon be in direct rail communication with the Yoruba country by the Lagos to Jebba line. Railroads will therefore be an important factor in the future of missionary enterprise.

From lines of approach and communication we pass to political considerations, which, perhaps, more directly than any other factor influence missionary work. The individual missionary has, it is true, nothing directly to do with politics; at the same time, if he as an individual is ignored or slighted by a professedly Christian government, the result is detrimental to the spread of his message. When considering, therefore, the Sudan as a sphere of missionary labour, we must take into consideration also the attitude adopted towards missions by the countries in whose sphere of influence the work is to be done. Let us examine the Sudan in this light. North and North-West Sudan is under French control, here it would be difficult to work any mission except on Roman lines; the south-central district around Lake Chad is in the German sphere of influence, the upper Congo district is in the hands of the Belgians, in both of these tracts the political and religious atmosphere is not favourable to aggressive missionary work. The Sudan is, however, far from being a closed door, we have the large territory occupied by the great Hausa tribe open to us, and the Bornuese people can be easily reached; on the east the territories of the Upper Nile are under our influence, and through Uganda we can reach the Niam-Niam country.

Political considerations.

A further factor in the problem is the relative importance of the various tribes inhabiting the Sudan; under this head we must study the language question. Over 200 tribal languages or dialects are spoken, and it is of course improbable that we shall, in the near future, be able to send to each different tribe a European or white teacher, nor is this necessary. Our part is to evangelise the more important, and to this end we must be prepared to send men to each language centre in order to reach the more populous tribes and to bring the Word of God to them in their native tongue. From this we look to the natives themselves to carry the message to the various neighbouring tribes speaking dialects of a great race tongue. It would be difficult to satisfy everyone as to what are the more widely spoken languages of the Sudan, but on the west, Beriberi and Hausa may be mentioned, each being

Relative importance of its tribes.

spoken by quite 10,000,000 of people. Several of the west coast languages are widely spoken, such as Yoruba, Mandingo, Fanti, Ibo, but their importance is local and they are much cut up by dialects. In German territory, near Lake Chad, the Fulah language is widely spoken, but even here the influence of Hausa is felt. In the east we have the provinces of Kordofan and Dafur; Arabic is probably the most useful language here, and of the African languages Shilluk is the most widely known, being largely spoken in the district around Fashoda, possibly by 2,000,000 people. There are many dialects among the Niam-Niam and kindred tribes, and it is difficult to determine which is the mother tongue amongst them, the names of some of these are Dinka, Madi, Bari, and Shilluk. The population of these districts cannot now, after the devastating rule of Mahdism, be great, and with one or two exceptions do not call for immediate missionary enterprise by white men, but should rather be left for the native Churches to work upon. I have not referred to the Swahili or Baganda languages, both of which have already been reduced to writing. These languages may yet play a great part in the evangelisation of Central Sudan on account of the splendid missionary spirit of the Uganda Church. The Fulah language calls for immediate attention, not so much on account of its extended use as for the reason that it is the native tongue of the ruling race in Western Sudan.

**Their
religions.**

There is yet another factor in the problem, the religion of the tribes. Although our subject is classified under the head of the Mohammedan World, yet many tribes in the Sudan are wholly pagan, and there is probably not one in which much idolatry may not be seen. The Sudan is, however, for the most part under Moslem influence, the eastern half being the more fanatical, and in consequence less open to Christian influences; in the west, however, the influences of the Mahdi and the Khalifa have not been felt, and fanaticism has not shown itself to any marked extent.

**Pioneer mis-
sionary work.**

The above considerations, generally speaking, but touch upon the problem before us; let us consider how the Church is facing even these primary points. Up to the present there has been no work done in the interior of the Sudan, but various missionary societies have worked among the black races of the coast. From the Equator to the north of Africa

we find only one chain of mission stations across the continent, those of the Church Missionary Society's Uganda Mission on the east, and of the Congo Mission on the west. Above this line we have only the west coast missions carried on by various societies; the missions in Egypt, all of which are at present poorly manned, and the small but noble North Africa Mission working alone in the very home of Moslem fanaticism and bigotry. Shame on us, brethren! The Church has, it would seem, been afraid to face that cold and proud creed which, in the days of her backsliding and superstition, wrested from her fold the noble races of Northern Africa. Thanks be to God, the call to the Holy War has sounded; the Church is slowly calling forth her forces; she asks for volunteers. As she asks she is able to give those who offer adequate plans and aims. She puts forward the Church Missionary Society's call for workers in Egypt and the Sudan. Khartoum and the district around is now open, already two, the Rev. G. Gwynne and Dr. Harper, have gone forth, but more are needed. The American Presbyterian Board of Missions calls for pioneers and is preparing for a forward move. Again, what a wonderful opening exists in Egypt itself to-day, a settled government, prosperity and security under British influence. The Fellaheen classes can appreciate the change, and are in an attitude which, if acted upon with tact and love, gives promise that the Gospel message will be listened to. Here, then, is an abundant opening and a distinct call to us Student Volunteers to enter. Many societies are at work in this field and no one need, on account of sectarian views, hold back.

**Calls for
workers.**

In Barbary and along the coast the North Africa Mission has so far, I believe, confined its operations to Arabic speaking races, and has not given any workers to evangelise the Sudanese. A good work could, however, be carried on in such towns as Tripoli, Benghazi, and Alexandria amongst these people. In the west, Hausaland is about to be entered by Bishop Tugwell and a party of four. The Toronto Industrial Board of Missions are also about to enter this field. In the hinterland of Sierra Leone the Church Missionary Society have lately opened a mission which is reaching the tribes on the south of the Upper Niger reaches, and on the south we have the Congo Mission.

**The claims of
Hausaland**

Having thus broadly introduced the pioneer work of the various societies on the borders of the Sudan, we might look more closely into the claims of Hausaland as a missionary field. The Hausa tribe is probably the most populous in Africa; it is certainly one of the finest. A negro kingdom has existed there from about the year 800. The seat of government was at Katsena, and it was a boast that a child could travel from any one town to another in perfect safety. About one hundred years ago the Fulahs overran the country, and the old dynasty ceased, the Fulahs having put to the sword the reigning families. The Moslem religion was then generally introduced, and a new kingdom founded at Sokoto. Since that time the language, which is a very rich one, has been by the natives themselves reduced to writing, an accomplishment almost without precedent amongst the negro race. The trading capacity of the Hausa is unrivalled by that of any other African tribe, he being well-known on this account hundreds of miles from his country. In touching the Hausas the Church has not to deal with a small remnant of a once powerful tribe, but with a people, a race proud of their country and its traditions, who possess a history of which they are justly proud. What are the special advantages for the occupation of Hausaland? The fact of the standing and importance of the tribe is perhaps the chief. Here we find a people who, though fully convinced that they have the true religion, are not bigots or fanatics. Hausas make good soldiers, and, as much more than mere animal bravery is wanted in a soldier, we may safely judge that this is not the only quality possessed by this race. They are intelligent, and in a measure hard working. They can adapt themselves wonderfully to any mode of living, they are polite and obedient to those they serve, they are cheerful and contented. Then as to their country, it is fairly well governed. Life in the towns is regular and safe. Each town is governed by its own king, who has his nobles, judges, and heads of departments. The supreme ruler is the Sultan of Sokoto, he being also the religious head of the State. He is said to live very simply, and can be easily approached by anyone. His subordinates, the kings of Kano, Katsena, and others, maintain great retinues, are surrounded by courtiers, and can only be approached with difficulty by their subjects. This

great country has just been declared British territory, and has been taken over by the Colonial Office—a fact which gives the Hausas an additional claim on the Church.

We must pass on to our last point, "By whom is the Sudan to be evangelised?" The answer is with us. Are we as Student Volunteers to do our part in this great field? In our agenda I read the words "Occupation of Hausaland." I look at the attempt now being made to reach this tribe, and my heart sinks within me. Four labourers have gone forth, surely others are to follow; but what is the prospect? So bad is it, that the Church Missionary Society were obliged in their instructions to warn the party that they were to look for no reinforcements in the near future. Here, then, is the situation: four missionaries are to "occupy" Hausaland with its 10,000,000 of people. My brothers and sisters in Christ, is this to be so? Thank God we hear that the Toronto Industrial Mission Board are thinking of starting work in this land, but they too have only four members. Student Volunteers, we must not play with our work, here is a sphere for our scholarship and other energies. Men and women are needed, the theological student, the medical, the science, can all be certain the call reaches to them. A man with a good classical degree is urgently wanted to do translational work. Dr. Miller needs another doctor to help him. In about a year's time nurses will be needed. Ladies for educational work have here a vast field of 5,000,000 women, all of whom can be easily approached, to work upon. Evangelists are sorely needed. The call is to every class of consecrated men and women. To-day, as of old, to God's weak and humble servant comes the old familiar call, "Whom shall I send and who will go for Us?" May we in true humility, realising our duty, answer, "Here am I, Lord send me."

"Whom shall I send and who will go for Us?"

Mohammedanism under Turkish and under British Rule.

MR. ROBERT E. SPEER, M.A.*

I was instructed to supplement this general subject with some reference to the relationship of the main work on

* Not revised by the speaker.

behalf of Mohammedanism to the existing Churches in the East, and also to the special views of appeal that may best be addressed to Mohammedans to win them to faith in Christ. Dr. Bruce has made very clear to us the relationship historically, between the rise of Mohammedanism and the superstition and ignorance in the Oriental Churches. The Oriental Churches are, in many respects, not better to-day than they were 1,200 years ago, when Islam arose.

The Oriental Churches: their true condition.

It is worth our while giving some thought to these Churches, and to this relationship. There are 10,000,000 now in the East left in these Oriental Churches, including in that number the members of the Greek Church in Asia. These ten millions can be divided into six classes, of which the most important are the Abyssinians and the Armenians. With the exception of the Greeks the rest are small. They are superstitious Christians. We should not acknowledge them as possessing what we regard as the essentials to Christian life, and yet there is something admirable in these often callous Christian communities that for twelve hundred years have confessed the name of Christ, and refused to surrender their faith in Him, although the heel of Mohammedanism has pressed on them with great fierceness. They are forbidden to ride in the presence of Mohammedans. They are compelled to wear badges of subjection, and in every way are made to feel that they are simply tolerated, and tolerated for a short time only. It has always been, and still is contrary to all Mohammedan law that they should be tolerated at all, and this must be taken into account in judging them.

A basis of operation for Protestant missions.

And again, what right should we have to work there at all if these Churches were not there? We have no legal right in Turkey. We cannot go openly and preach the Gospel. It is against the law. In 1853 a man was put to death for apostatising, and on inquiry being made as to how it came about that a man in Turkey professing Christianity should be put to death, it was replied that the laws to that effect having been ordained by God could never be abrogated, though they might be held in abeyance, but the power did not lie with the Sultan. With this answer the Minister was advised to be content. We are working among the Mohammedans because we are able to have our basis of operation among

these Oriental Churches. The churches were there when Mohammedanism arose, and have been there during the twelve hundred years that have elapsed. We strove with all our might, and are striving still to avert the possibility of a breach between those who receive evangelistic teaching simply, and the members of the old churches. The old churches themselves have cast off many of their old ways, and those missions, which are attempting to resuscitate the old churches in the old forms, may be simply raising up a barrier. We shall only be able to evangelise these Mohammedans in Turkey and beyond, as we make it clear that we have broken with the forms existent at the time when Mohammedanism arose. The only way we can come at the heart of the Mohammedan world is to go with a clear, strong, uncompromised message of evangelical Christian Faith. When the Sheikh of the Arabs stood in the little mission Church in Beyrout he went into the pulpit, and laid his hand on the Bible and said, "Prove to Islam that this is the House of God without any pictures or images—only the House of God, and the Book of God." In a letter from a missionary there is mention of his having attended a ceremony held in the Russian mission after the death of the Grand Duke, and after the ceremony the governor of the place, a Mohammedan, turned and said, "If we Mohammedans are ever converted to Christianity, it will be to the form that the Americans are teaching us."

With reference to the work for Mohammedans in Turkey, let it first be known that there are only about 17 or 18 millions of Mohammedans in Turkey. Half the Mohammedan world is under Christian rule, under the rule of the Queen of Holland and Queen Victoria. About 99 millions are not under Mohammedan rulers at all. Now in the Turkish Empire a condition exists that makes work difficult. For the old fiction is still a fact. A good many hundred years ago the Sultan announced what he considered his claims, and ever since that time the Sultan has set himself up as political and religious head of Islam and has identified disloyalty to the Mohammedan faith with disloyalty to the Turkish Government, and has made acceptance of Christianity not only a religious sin, but a political crime. But you cannot keep up a religious fiction for many centuries. You

**Mission work
among Mo-
hammedans
in the Turkish
Empire.**

cannot maintain a Caliph in form for years and years, who is not also a Caliph in fact. And what does the young Turkey party care for the Caliph? And when once in form and fact the bonds between the Caliph and the Dominion of Turkey are broken, it can no longer be held to be a political and religious offence for a Mohammedan to abolish his faith in Mohammed. Turkey is a hard field. There is no harder mission in this world than there, but there has never been a time when so clearly as to-day the voice of God was calling men to undertake the task. Men have died for carrying Christ to the South Sea Islands. Men have died for carrying Christ to China. Why should men be unwilling to die for carrying Christ also to the Mohammedans in the Turkish Empire?

In Arabia.

And only a small fraction of the people of Arabia are under the control of Turkey. Many are under the control of the British Government. The greatest Arab of our day holds independent sway over the whole central part, and practically all are in constant rebellion against him. There is a mission at Keil from the Dutch Reformed Church of America. They are working there under Mohammedan power with no political rights or privileges secured to them; still, day by day, knowing well the risks and dangers they run, preaching Jesus Christ to Islam without any basis of Oriental Christian Churches to fall back upon, standing in the blaze of day so that all Mohammedans know that they are there and are preaching to them the Gospel of Jesus Christ.

In India.

In India there are 57 millions of Mohammedans, and in addition to these there are in Beluchistan and Afghanistan about $4\frac{1}{2}$ millions, and in Egypt and Abyssinia 6 millions; so we have nearly 70 millions of Mohammedans either under the rule or the protection of the British Empire. Why may we not go to them directly? They feel unkindly towards us; there is a perpetual strife going on against British rule. You know how the difficulties in the Khyber Pass came about from the preaching of a mad Mohammedan, and yet in spite of that unmistakeable feeling of enmity, one half of the clergy in the Punjab are converts from Mohammedanism. I received lately a letter from an old clergyman in Lahore, in which he said he was astounded at the great change. There was a sympathy between Mohammedans

and Christians that he had never felt before, and often a Mohammedan would come and say, "There is not so much difference between us after all. We have nothing in common with these Hindus, but we can work with you without much feeling of being aliens."

But here is a contrast. The more successful Great Britain is in carrying out good designs in India, the more difficult is it made for more to be carried out. Every step that England takes only brings her nearer to the time when India may break away from her altogether. England has been able to hold India all these years because it has not been unified. All the educational influence of Great Britain in India, all her political and social influence has unified India, and is simply [producing that condition which is going to make it impossible for India to be held, and this missionary was pointing out how even the measures for the suppression of the plague in stirring up a common hatred on the part of the Hindu and the Mohammedan had drawn them together and put them against Britain. I was once talking to an old Mohammedan, and the discussion growing warm, at last I asked him why he grew so angry. "As an Englishman," he said, "I respect you because you rule us, but as a Christian preacher I spit upon you. If our people had the power the sword would be your lot." And the sword would be our lot everywhere among the Mohammedans, had they but the power to use it.

In India we can go and preach just as we will, but in Turkey we cannot yet go openly. Yet dare we say that the Mohammedans are inaccessible until we have tried? We go on year by year neglecting them, thinking how hard it will be when we come to undertake the work, and making these ideas a pretext for not setting our shoulders to it. It cannot be denied that missionary work for Mohammedans is much more difficult than for the Chinese, Hindus, or any others. For one thing, Mohammedanism is later than Christianity. The Hindu, Chinese, and other religions existed years before Christ, but Mohammedanism supersedes Christianity. It was put upon the world as an improvement. The Mohammedans know our arguments. They know our Bible. They have considered already the very points we regard as the strong points of our Faith, and to

**The
opportunity.**

these they take exception. There is an indescribable bigotry in Islam, and yet often we are shamed by their zeal. I have never been kept waiting in a Government office at home while the officials took time for their private devotions, but I have had to wait in a Custom House in Turkey while the officials knelt in prayer, and all the people stood waiting till the devotions were over. When Islam has been won to Christianity we shall be able to give the world missionaries. Who dare say they will not be even better than the Jews? Eighteen hundred years have weighed heavily upon the Jew. Twelve hundred have made the Mohammedan the proudest man upon the face of the earth. Let their pride be humbled by Christ. Let their splendid qualities be converted to Him, and who can tell what Islam may be in this world?

**Appeal from
the women of
Islam.**

One of the strongest characteristics in Islam is one that should be a strong appeal. It is a man's religion. It has no message to woman. A woman writing from a harem says, "The duty man owes to woman is never mentioned. It is a splendid religion for man, for man who wants to be a man of sense and sin. It is a splendid religion for man, but not for woman." The appeal from the women of Islam should go home to the women of Europe.

**Hoc Deus
vult!**

For twelve hundred years Mohammedanism has trampled on the Cross of Christ and put Him to open shame. For twelve hundred years our fellow Christians have been kept in subjection and bondage to the Mohammedan faith. For twelve hundred years millions of men—now numbering two hundred millions—have deliberately rejected the claims of Christ to be the Son of God, and the King of human life, and we are content to let it be so. Is this to continue? There are more mosques in Jerusalem to-day than there are missionaries in Europe. There are more millions of Mohammedans in China than there are missionary societies for the whole Mohammedan world. Five times a day in the birthplace of Christ the call to Mohammedan prayers is sounded, and no Christian is tolerated in the birthplace of Mohammed. Do we intend to let this continue? The hour has come to strike at Islam, and I cannot imagine any life for man or woman more glorious than a life laid out in one heroic self-sacrifice—let the cost be what it will—to carry Christ to the people who for twelve hundred years have denied His claims.

South America and Greek Church Lands.

South America—the neglected
Continent. Openings for work.
Indian Tribes of South Tro-
pical America.
Missionary work among the
people of Tierra-del-Fuego. .
The Needs of the Greek Church
Lands. The debt we owe to
Oriental Churches for the pre-
servation and translation of the
Holy Scriptures.

“The need of Greek Church Lands is a spiritual
revival from within to be effected through the
vernacular Scriptures they are prepared to wel-
come.”

The Drawing Room,
Exeter Hall,
Wednesday Afternoon, January 3rd.

South America as a whole.

H. GRATTAN GUINNESS, M.D., F.R.G.S.

In the short time at my disposal I purpose, for the sake of presenting the largest amount of useful information to those Student Volunteers who are interested in South America, to dismiss with the briefest possible reply some of the questions that have been submitted to me for discussion.

Facts necessary to determine relative importance of the ports.

The extent of the Roman Catholic sphere in South America is co-extensive with the entire Continent, except in those areas where aboriginal native races still exist in the interior. With regard to the best centres for work on the coast, for reaching the densest Roman Catholic population, it is sufficient to indicate the most populous ports and cities. As to the very practical question with reference to the comparative importance of certain ports, with regard to the population in the surrounding Campiña, no information can be afforded in the scope of my address save to indicate that nothing but local practical experience, which in several of the Republics has not yet been obtained, can afford the reply. Many factors must be determined in order to a correct conclusion; such, for instance, as the liberalism or the conservatism of the local Government officials; the fanaticism or otherwise of the local Church authorities; the relation of such centres to roads of traffic communicating with any part of the country; the question of health; and above all, any special indications of Divine providence, which, as a rule, can alone be perceived by those who have experience on the spot.

Attitude of the different governments.

With regard to the attitude of government towards the missionary evangelical effort, I have only to say that it differs in the various Republics. Notably is it antagonistic in those countries in which religious liberty does not obtain. According to Article Number Four of the Peruvian Constitution the country is Roman Catholic, it supports Roman Catholicism, and forbids any other public form of worship. The consequence of this is a considerable restriction at present of missionary effort. Undoubtedly the distribution of Sacred Scriptures, which can be effected by missionary colportage, even under these difficult circumstances, is of extreme value, though I regret to say that in many

instances the Roman priests do their best to burn any Bibles or Testaments on which they can lay their hands. The ecclesiastical system, which thus consigns to the flames the Word of the living God, the Magna Charta of mankind, demonstrates itself to be anti-Christian in tendency.

For more than three centuries South America has groaned under the darkness, the superstition and the curse of a Romanised paganism, and in many instances under a paganised Romanism. And it is high time that all Christian men and women came more clearly to understand the true character of her religious condition. Hopeless darkness covers as with a pall, the vast majority of the thirty-seven millions of the neglected Continent.*

**The pall of
gross darkness
over the
"Neglected
Continent."**

May I close by expressing my emphatic approval of any legitimate method of self-support being employed, very specially in those Republics which are closed to religious freedom. In the present strained condition of Christian finance, it is obvious that to reach the vast outlying domain of Romandom for our ascended Lord, this common sense and Pauline method of evangelism, must increasingly engage our attention. Many of the students from Harley College have supported themselves for years in Argentina, Brazil, and Peru as teachers of English, and, in their spare time, they have preached the Gospel far and wide. The good that can be accomplished by one who is gaining his livelihood in such a way, commends itself to the comprehension of those among whom he labours, and is in some instances even more effectual than the work accomplished by ordinary missionary agencies. Large and important schemes for self-support in Peru are now being inaugurated, and we believe that by this means we may be enabled to open out to the Gospel the hitherto closed lands of the Incas.

**Good done by
self-support-
ing workers.**

With all my heart would I urge Student Volunteers to consider South America from this standpoint, nor can I conceive of a more likely plan, to open up such countries as Bolivia, than that Christian doctors should qualify by taking the medical examinations at Lima, and thus prepare themselves for ordinary practice in Lima, Cuzco, Lapaz, Sucre,

Appeal.

* See article on *Romanism in Argentina* in "Regions Beyond," March, 1900. Also *The Argentine Republic* in the Report of the British and Foreign Bible Society for 1898, page 292.

Oruro, or any other important centre of the interior. Mission work can readily be associated with such an effort, and the social and religious influence would be of unspeakable importance in hastening the dawn of the coming day.

The tide of Protestant liberalism is rising, and Roman conservatism and fanaticism is undoubtedly doomed to decay. Within another decade we shall probably behold the opening, in South America, of the last doors which hitherto have been closed to the Book of God, and the Christ of God. But meanwhile, we must do our part to dispel her ignorance, to antagonise the infidelity common to all decadent Latin civilisation, and to herald with trumpet tone the everlasting Gospel of the blessed God.

I shall be delighted to interview any men who wish for further information, especially with regard to Peru, Bolivia, and Argentina.

Indian Tribes of South Tropical America.

MR. W. BARBROOKE-GRUBB, OF THE CHACO.

**The tribes of
Chaco.**

I have been asked to-night to speak upon the Indians of South America, treating the subject from a missionary point of view. Time will not allow me to deal with the whole subject, I will, therefore, confine myself to the tribes inhabiting the Chaco, and in a more general way with those of Bolivia, and the Amazon valley.

Ethnography.

The Paraguayan portion of the Chaco covers an area of 72,000 square miles, and is inhabited by two great families—the Lenguas, and the Suhin. These are subdivided into a number of smaller tribes, with slight differences of language and customs, and these again into numberless clans of from fifty to seventy persons each. The Indians of this region, although nominally under the Government of Paraguay, are practically independent, obeying no laws save their own few traditional ones. The clans are under chieftains, who, however, possess very little power. Each clan is independent of the others. The Indians have no central authority at all. The witch-doctors, or native priests, really wield the greatest power, although it is one of fear. Every clan has at least one native priest. The Indians are very healthy, long lived, and cheerful. Their average height is five feet seven inches, and

they are fairly strong, never stout, but well-proportioned, and handsomely made. They are fond of feasting and merriment, not over-inclined to hard, continuous work, but not really indolent. The men occupy themselves in the chase, in fishing, and gardening. The women in weaving, in making pottery, in housework, and, at times, in collecting roots from the forest, or in procuring tree-beans and palm-cabbages. They live in rude booths, made of sticks and grass, or mats of papyrus, and wander about from place to place in search of game, or quest of water, if not previously driven from their temporary locality by dread of ghosts.

In these rude and temporary villages great harmony reigns, much more by far than in a small English village or hamlet. These tribes are evidently a blend of several of the central and western peoples, with an admixture of Inca blood. Many are fairly intelligent, and quite capable of considerable advancement, while others again are sluggish and of a decidedly low type.

They themselves affirm that they were created together with all existing things, by a great beetle. Drawings of this beetle have been met with with figures of three men inside, but we are not in a position to deduce anything important from this. This beetle created man and woman, and from them these Indians sprung. Fire was first used by a bird, but eventually stolen by man, since when man has possessed fire, which he attains in his primitive state by means of fire sticks. They believe in the immortality of the soul, but, although they have a tradition of lands in the sky, they hold that the soul after death simply wanders about, sometimes going to the regions of the dead, but they are very shadowy regarding that land. The departed appear always to be inimical to the living, and on the death of a relative, or anyone else, they at once burn the booths, and remove to a distance. Many rites are performed at a death, chiefly with a view to drive off any evil influence. In their anxiety to get rid of the dead ere sundown many are undoubtedly prematurely buried, but such rites as shooting arrows into the heart, or driving a stake through the body, somewhat prevents burial alive, but they sometimes do not thus mutilate the bodies, and premature burial results. Sickness is caused by either evil spirits, departed souls, or witch-doctors, and

Mythology.

this gives rise to many curious customs and rites, sometimes of great cruelty.

Infanticide.

The Indians of the Paraguayan Chaco number approximately 30,000. This population would be vastly greater, were it not for infanticide; this terrible crime accounts for fully fifty deaths in a hundred among the infants born. The reason for infanticide are first, superstition; secondly, want of food. This scarcity is not due so much to the poverty of the country, as to the irregular life, lack of a strong governing hand to protect the right of property, and want of steady organised industry. The natural resources of the country are however in no way capable of maintaining a large population, but if a small amount of capital could be invested in the country, a native industry could be created which would in great measure provide for a large increase of native population. The country could, if properly managed, maintain a population easily ten times what it at present is—*i.e.*, 300,000, instead of 30,000. The natives have generally six or seven children and even allowing for a large infant mortality from natural causes, the population would rapidly increase if infanticide and its causes could be done away. This, I believe, can be accomplished in a comparatively short time, and we have already, even with our very limited resources, made some very satisfactory advance in this direction.

**The need :
industrial
missions.**

The development of these regions in the near future depends very much upon how the native races are dealt with. They are, if properly utilised, the best material to occupy and develop these wildernesses. The whole population of the Chaco district I estimate to be about a quarter of a million, and this could well be 2,000,000. The solution of the Chaco question lies in our planting industrial missions in every Indian centre, and such missions, properly worked, would soon be self-supporting and perhaps money-raising communities.

**The type of
men wanted.**

We want men of all kinds—clergymen, doctors, and handy men, well educated, ready to turn their hand to anything; men of the Mackay type, genuinely spiritual, content to live without comfort, and to work hard, mentally and physically, men of iron constitution, and if possible, unmarried men. There is no real need for lady workers at present in the Chaco. It is a region for hardy pioneers as unencumbered as possible.

**Conditions of
the work.**

The other great tribes of the Chaco are the Tobas and

kindred people—the Mataccos and the Chiriguano, the latter with the Guarayos are of Guarani descent, and must have settled in their present localities in pre-Columbian times. The Indians of the villages in Bolivia and Ecuador are semi-civilised and are engaged in various industries—work among them, as also in Paraguay would be similar to mission work in the villages of India and Ceylon.

Among the Chaco Indians and the natives of Amazonia, however, the conditions of work are quite different. Many of these tribes are quite savage, many are very hostile to foreigners. By far the greatest part of these regions are unexplored, only a few of the languages are known even partially. These savage tribes are very scattered over an immense area. The climates are seldom healthy; the difficulties of travel and transport are immense. To accomplish anything among these numerous tribes requires time and financial resources, many men of extra strong physique and specially adapted mentally and by training for the work. These tribes have little intercourse with each other, and seldom leave their haunts except for purposes of barter. Could stores for barter be established under men of thoroughly good Christian character in the vicinity of the mission stations, the result would be to draw the surrounding Indians together for purposes of trade; then they could be reached by the Gospel, and in time the children could be secured for training. It is with the rising generation that our hopes chiefly rest. If in addition to mere trading stores, the natives could be centred and taught industries, this would tend to form permanent populations round the mission centres and thus facilitate Gospel work, such concentration lessening the number of workers otherwise required. For the full development of this region we must look to the future utilisation of native teachers, who are in every way the best instruments with which to reach these peoples. Given a good start, such work as this in these regions could become finally self-supporting.

In our work in the Paraguayan Chaco during the past eleven years, we have met with every encouragement. We have seen clearly however that this mission and all kindred ones to be successful must be industrial. When the savage becomes a Christian, he at once wants to improve his temporal condition. Bringing heathen under rule, system and regular,

**Encouraging
features of the
work.**

industrious life brightens their intellect and keeps them out of mischief, gives them a taste for a higher level of life and often tends directly to lead them to give attention to the Word of God. Industries bring various tribes together and so break down race hatred and prevent war; intermarriage ensues and the race is strengthened. The difficulty of many languages breaks down and so prepares the way for the spread of the Gospel, just as the great Roman Empire prepared the way for the spread of the Early Church. We have now a small Christian Church composed of most earnest Christians. These people built their own Church not long ago, and it is splendidly attended. These native Christians hold their own prayer meetings, and are very active in doing all they can to lead their fellows to Christ. The mission village is a tremendous contrast to the squalid Indian booths around. The people are fast becoming a settled, orderly and industrious people. Many are preparing for work as Christian teachers, and a few are of great value already. Great has been our cheer in this work, and we therefore feel encouraged to advance and carry like blessings to the many tribes similar in character and condition, and inhabiting somewhat similar regions—but still in heathen darkness.

The Fuegians.

MRS. BURLEIGH, OF TIERRA-DEL-FUEGO.

**Mission work
in Tierra-del-
Fuego.**

It is a very pleasing duty to me, dear friends, to tell you a little about the Fuegians in Tierra-del-Fuego below the Straits of Magellan. These people are very dear to me. My happiest days have been spent with them, and I laboured amongst them, together with my husband, for over fifteen years, and he for a longer period. The chief mission station in Tierra-del-Fuego up to a short time ago was at Ooshooia, and a wonderful work has been done there in the past. Bishop Stirling was the first man to go and live amongst these savages. This was in 1869. He lived all alone for seven months in a little wooden hut, trusting his life in their hands, and relying on God's merciful protection. His influence was great over the natives, and this has been the

means of establishing Christianity and civilisation in Tierra-del-Fuego. After this, a small band of workers, under the superintendence of the late Rev. T. Bridges, laboured there with marked success. Below Tierra-del-Fuego lie the Straits of le Maire and the desolate islands round Cape Horn. It was here that we were privileged to be the pioneer missionaries to the poor degraded and savage Fuegians.

No one had ever been to live amongst them before, and they were in a most pitiable condition. There they were without a friend to tell them of the glad news of a Saviour's love. The climate is a terrible one; nothing will grow there. The people lived chiefly on shell-fish gathered from the beaches, and when the storms were not raging they would go in their canoes and try and get a little fish. When these people first heard of a Saviour's love they could not believe that there was someone who really loved them.

Pitiable conditions of the people.

One dear old man (a medicine man of the lowest type) came up to my husband and said, "I have been listening to what you have been saying, and you say that there is someone who loves us, and that He is called Jesus. From what you say of Him He must be a kind sort of a white man. Is He coming here to us?" My husband went with him to his hovel or den (for in those days they were hovels), and he stayed with him for over two hours answering his questions, and he kept on saying, "Only to think that someone loves us. This is good news." Then he turned to my husband and said: "Who first told you of this good news?" He told him that it was his mother. "Ah!" said the poor old man, "my mother never knew about it." He then said, "How big were you?" My husband said, "I was a very little boy." The old man looked at him and said, "Why did you wait all this long time; why did you not come before?" "Now," said the old man, "you go home to your house, and write home to your country-people and tell them to come and tell all my poor country-people this good news."

Fields white to the harvest.

The fields are white to harvest. The heathen want the Gospel; they are asking for it. Let us pray that God will put it into the hearts of many at this Conference to go and tell out the glad tidings to the millions of heathen who, as yet, have never heard of a Saviour's love. This old man about whom I have been speaking, did become a true and

devoted servant of God ; he used often to call in others, and implore of them to give up their sinful ways, and to listen whilst they had the opportunity. Before he died he asked me to take his daughter, and said : " Will you teach her what you have taught me, because I want to meet my child in Heaven." This dear girl also became a Christian, and was most helpful to me. I ask your prayers in behalf of our work in connection with the South American Missionary Society.

The Needs of the Greek Church Lands.

THE REV. JOHN SHARP, M.A.

**Extent of the
Greek Church.**

What is meant by " The Greek Church " in the thesis set me ? I suspect the name was used in a somewhat vague sense—possibly for the whole group of Eastern Churches in contradistinction to the Western Churches headed by Rome. In the loose sense in which the name is sometimes used to cover all Oriental Christianity, much more is embraced than those Churches which are *Greek* in nationality and language, or are even in communion with the Greek Church properly so-called. A complete enumeration of the scattered ingredients of Eastern Christianity, numbering some twenty Churches, cannot be given within the time allotted me. Something in the way of their general classification must suffice.

**The
Patriarchates.**

The groundwork of what is styled " The Holy Orthodox Eastern Church " consists of the four ancient Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, from which the other Oriental Churches, Orthodox and Un-orthodox are off-shoots.

**Constanti-
nople.**

Not the oldest in history, but the first in rank, is the Patriarchate of Constantinople. Not Antioch, not Alexandria, not even Jerusalem, but Constantinople is the sacred city* to which the Greek race and the Greek Church (proper) looks up as the home of the Chief Bishop in Christendom. He is designated in the florid style of the East, " The Most Entirely Holy Archbishop of Constantinople, New Rome, and Ecumenical Patriarch." Constantinople arose at the opening of the fourth century at the command of the first Christian Cæsar to be the first Christian city, the capital of a new

* Stanley, Eastern Church, p. 15 (5th Edition, 1876).

world marking the inauguration of a new era. Desecrated and defaced as it has been by the anti-Christian conquerors who have for centuries made it their mosque, the Church of St. Sophia in Constantinople still bears witness to the unique grandeur of the Imperial Christian Temple, to which the far-famed shrines of Delphi and Ephesus were made to surrender their choicest marble columns. In the capital of the great potentate, who now stands in relation to the Greek Church in the position which Constantine and Justinian once held, a great Panorama of Constantinople feeds the ambition to reinstate a Christian Emperor in the New Rome on the Bosphorus, and to remove the whitewash which hides the Christ in mosaic, and let Him again look down unveiled on a high altar in St. Sophia.

The Greek Church (proper) represents to us, in a deteriorated form, the ancient Hellenic race that made the names of Athens and Sparta for ever famous.* It speaks a language which can claim direct continuity from the birth of Christianity. It reads the Old Testament, as well as the New, in the form in which it was read or spoken by our Lord and His Apostles. And, thirdly, it is by lineal descent the child of the first Christian Empire. "The Church of Rome" it is called in the far East, meaning thereby not the Latin city of the Pope, but the "New Rome" of Constantine. It holds fast to the creed of the first Council of Nicæa, without the interpolation as to the Procession of the Holy Ghost from the Son, which was made A.D. 589 in Spain and afterwards adopted by the Churches of the West. The lands of this Patriarchal Church embrace Turkey in Europe, Bulgaria, Herzegovina, Bosnia and the Islands of the Ægean. Athos—"the Holy Mountain"—is its fortress. Through the Holy Synod of Greece, and the Archbishop of Cyprus, the Kingdom of Greece and the island of Cyprus come, in a measure, under the Constantinople Patriarch. In Arabia the Greek Church has an outpost on Mount Sinai. In Asia Minor it covers the ground west of the Euphrates and North of the Patriarchate of Antioch.†

* Stanley, *Eastern Church*, pp. 13-16 (5th Edition, 1876).

† See Synopsis of Oriental Christianity by Mr. Athelstan Riley, in the *Guardian* of Sept. 21st, 1898, p. 1444.

Our proper attitude.

A Church linked so closely with ancient greatness, political as well as ecclesiastical, justly claims our interest and our goodwill. The poetical figurative language of the East is sometimes a difficulty to the prosaic West. Whatever of error and ignorance and superstition has, in the course of centuries, dimmed the fine gold of Apostolic Churches, hard, unfeeling, scornful or jesting censure of these faults is wrong. We of these modern days still owe a debt to the venerable Churches which once were in the van of Christian progress, and which have preserved, and translated and reproduced in fresh copies the Holy Scriptures in a way that enables us now to ascertain the correct text and the correct meaning of the writings on which we stake our very souls. We should approach these ancient Churches, not with ruthless attacks aimed at their destruction, but with kindly consideration and with friendly assistance in regaining lost truth and life by a reformation from within, rather than with attempts to sap them from without.

Egypt is the sphere of the Patriarch of Alexandria, who resides in Cairo.

Palestine is the land of the Patriarchate of Jerusalem.

The Patriarchate of Antioch embraces Cilicia, Syria north of Palestine, and Mesopotamia.

In the southern and south-eastern provinces of Austria-Hungary, the Orthodox Eastern Church is represented by three independent daughters which I must not stop to name. Then, there are the National Churches of Montenegro, of Servia, and of Roumania.

The Russian Church.

Last and greatest of the independent Slavonic off-shoots from Constantinople is the National Church of Russia. But little is actually known regarding the first introduction of Christianity into Russia. It is a land of immense forests and of immense plains. The inlets of life and light, here and there, are vast rivers. One legend makes the Dnieper in the south, and another makes the Neva in the north, the stream which floated into Russia the ambassadors who carried with them, respectively to Kiev and to Great Novgorod, the first gleams of the Gospel. Nestor, the Church Historian of Kiev, who died in A.D. 1116, and whose remains are among those in the limestone catacombs on the banks of the Dnieper, on which hundreds of Russian pilgrims each year

reverently gaze, describes at length the conversion, in A.D. 980, of Vladimir, to whom the Russian Church looks back as its founder. There is no time to repeat the story now, but a passage from Stanley's Lectures on the Eastern Church must be quoted in an abridged form.*

"It has been often observed," he says, "that the spread of the Christian religion was more rapid and more easy in Russia than in any country of Western Christendom. No violent collision marked the progress of the new religion." Besides other causes of this, there is one "on which much stress is laid by later Russian historians. In every country converted by the Latin Church, the Scriptures and the Liturgy had been introduced, not in the vernacular language of the original or conquered population, but in the Latin of the Government or the missionaries. A formidable obstacle must have been created by this to the general understanding of the new faith. In the Eastern Church a contrary method was everywhere followed. The same principle which led Jerome, at Bethlehem, to translate the Bible into what was then the one known language of the West, was adopted by the Oriental Church with regard to all the nations that came within its sphere. Hence sprang up the Syriac, Coptic, Armenian and Ethiopic versions. In like manner, at the approach of the Greek Church to the Slavonic nations on the Danube, the first labour of the missionaries, Cyril [or Constantine, as he was called till death approached] and Methodius [sons of a Greek nobleman of Thessalonica], was to invent an alphabet for the yet unwritten language of these tribes, in order at once to render [the Scriptures] into this language. The translation of Cyril had been in existence for a century before the conversion of Vladimir, and was thus ready for use by Greek Bishops and clergy at Kiev."

The above passage marks a most important difference at the present day between the Church of Rome and the Eastern Churches. The one keeps a vernacular Bible under lock and key. In authorised versions the others welcome its diffusion and its use in public and in private. Here then is the most

**The Bible in
Rome and in
the East.**

* It was the hearing, as an undergraduate, those lectures delivered in Oxford which created in me the interest in Eastern Churches which several journeys on behalf of the Bible Society have since deepened by personal contact and observation.

**The Bible
Society in
Russia.**

important available instrument for our missionary efforts, for the spiritual quickening of the Churches of the East. The need of Greek Church lands is a spiritual revival from within to be effected through the vernacular Scriptures they are prepared to welcome. And here, I venture to say, the British and Foreign Bible Society offers a unique channel for approaching those Eastern Churches. Take Russia as an example. There Church and State are welded to an extent we can hardly understand. To be disaffected towards one is presumption of a treasonable attitude towards the other. To be absent from church services, and so to avoid the offertory is to reduce the means of livelihood of the minister, whom the State expects you to support. To leave the national church is to break the law of the land. To give away a tract, not authorised by the Holy Synod of the Church and State is a punishable crime. To attempt evangelistic services is prohibited. Not more than ten persons may assemble for a religious meeting without previous permission from the police. To live under the espionage of ubiquitous spies, and within the rigid regulations of the police, is galling to free Englishmen. And yet in Russia the British and Foreign Bible Society enjoys some favours that England never gives it. Provided the versions of Scripture it circulates be those printed for it within Russia by the Holy Synod, or those authorised by the official censor for importation, this Society is exempt from the heavy customs duties on books at the frontier; its cases of Bibles and its travelling colporteurs are, up to certain limits, carried free on the railways and the river steamers in Russia. It has no legal right to be there. Its goods might be confiscated without redress; and its agents might be expelled the country without warning and without compensation for disturbance. And yet, so long as it carefully keeps within the lines laid down for it, the Bible Society is permitted to be the happy instrument of spreading in European Russia, in Siberia, and in Russian Central Asia, by discriminating sales and not by mere off-hand distribution, considerably above half-a-million copies of Holy Scripture, year by year, in from fifty to seventy different languages. The devout Russian peasant or soldier gladly buys the Scriptures, and if he can read, he reads them with reverence. Occasionally our men suffer from undeserved suspicion and

arbitrary and severe usage. But so long as the Society has its present opportunities for circulating the inspired Scriptures all over the great Russian Empire, so long it feels bound to spare neither expense nor labour in the great undertaking. It invites the sympathy, and prayers, and support of the Student Volunteer Missionary Union in this enterprise. Ask that the Holy Ghost would spiritually enlighten the members of Eastern Churches through His own Word. And strengthen our staff, as vacancies occur, from your members.

It is not fruitless work. When I was last at St. Petersburg, in 1897, I was assured by the Head of the Russian [State Church] Bible Society that our vast circulation of the New Testament in Russia was recognised by the authorities as having already told in the moral elevation of masses of the people. And I heard of a Russian priest who had introduced hymns into his services, and who invited his people to meet him on a Sunday afternoon to discuss the vernacular Scriptures in a Bible Class. Early on a Sunday morning in September, 1897, at the University Town of Kazan, on the Volga, there came to me a lawyer from the far-off Yakutsk, in Siberia, to ask the Society to print a translation of St. Matthew which he had made, and which he wished to carry back with him in copies for the Yakuts. It has since printed the four Gospels. The same day, at even, there came a Tchuvash, representing a numerous race near the Volga still mainly heathen, to ask that the Society would print the Old Testament as it already has done the New in the language of the Tchuvash.

Some results.

Much more might be said, but time fails me. I have said nothing of the ancient Orthodox Church now imbedded in Russia—that of Iberia, Gruzia, or Georgia. In 1894 I visited Tiflis, the Georgian capital in Transcaucasia, and found its Exarch, the Head of the Georgian Church, ready, with his Synod, to further the Society's desire for the issue of more Georgian Scriptures in a revised form. The Churches already mentioned all accept the decrees of the first seven Ecumenical Christian Councils. But, outside them, there are Eastern Churches of considerable size and importance which stop short at three, or even two, of those early Councils. They are accounted Unorthodox by the other Churches, but they, too, afford the Bible Society important fields of work. Such

The Georgian Church.

are the venerable Churches of Armenia ; of Western Syria (Jacobite), stretching even to South-west India ; of Eastern Syria or Assyria (Nestorian) ; of the Copts in Egypt ; and of Abyssinia.

The Armenian Church.

In 1894 I went on from Tiflis to Etchmiadzin under the shadow of Mount Ararat, the home of the Katholikos, or Head of the Armenian Church. Among the many encouraging proofs of evangelical life which I found there, let me mention one. Readers of the Life of Henry Martyn will remember that in 1812, just a month before his death, Martyn spent some days in Etchmiadzin. He records in his journal that it was contemplated to establish a College for the better education of Armenian youth ; and he speaks of the awful neglect of the Armenian clergy in never preaching. The College is built and well-supplied with teachers and apparatus for a liberal education. It contains about 200 students, mostly preparing for the Armenian Ministry. I heard the highest theological class receive an hour's instruction in the preparation of sermons. At its close, their teacher, a man of episcopal rank, said to them that England owed all its greatness and liberty and wealth to the Bible, and he exhorted the young men to make it the backbone of their studies, and of their ministry. The Rector of the Armenian Church in Manchester comes from Etchmiadzin. With painstaking perseverance he has prepared the first Bible map in Armenian for the Bible Society to print, as a stepping-stone to a set of eight, which are to be prepared for binding-up with the Society's Armenian Bibles, as a help to making the Scriptures better understood. The venerable and beloved Katholikos told me that the only book he now reads for his own edification is the Bible. Let us meet such Eastern Churchmen in a patient, loving, sympathetic spirit, and help them in every way we can to a still clearer knowledge of the Lord Jesus, and to a closer walk with Him under the guidance of His Spirit.

Educational Work.

Education an integral part of
Missionary work—a powerful
weapon to be gratefully
adopted
Work among Indian students.
Educational work in China .
Work among Parsi women in
Bombay

“ The work is slow—the work goes deep—the hope
is great.”

East Wing,
Examination Hall,
Thursday Afternoon, January 4th.

Educational Work in Theory.

THE REV. R. WARDLAW THOMPSON, B.A.

I am not responsible for the terms in which my subject is defined in the hand-book, nor can I promise to confine myself strictly to the lines laid down for me. The only thing I shall be most careful to do will be to confine myself to the theoretical side of the subject, leaving those who are to follow me to speak from their personal knowledge of the practical application of general principles to the special circumstances of different mission fields.

**Education an
integral part
of missionary
work.**

My first proposition is one which I hope will be accepted without much dispute. It is this : that the education of the young is an integral part of the missionary work of the Church, essential to the permanence and healthy development of that work and universally necessary. I have heard sometimes distinctions drawn between teaching and preaching the Gospel, which have seemed to me to proceed from a complete misapprehension of the nature of the work which Christ has entrusted to us, and to be utterly unsound. Technically, perhaps, it may be correct to define the preacher as one whose office it is to proclaim the Gospel with the living voice in the form of statement, exhortation, and appeal to those who choose to listen. Really, we may preach the Gospel as effectively by writing a telling and pointed tract, by preparing a true defence of Christianity, or by teaching the children the great message of the Gospel of Him who called the children to Him. A missionary teacher, if he understands his position, is in no sense inferior as a worker to the missionary preacher. I urge then that careful attention to education is essential to the permanence and the healthy development of Mission work.

**Educational
requirements
differing in
various fields.**

There is a wide difference in the intellectual condition and the educational requirements of different fields of missionary labour. Statements and arguments, which are of great force in regard to one field, are meaningless elsewhere. The methods to be adopted, and the requirements to be met in one field, are entirely unsuitable in others. When the

question of education in connection with mission work is discussed, men seem to associate it at once with India. Perhaps this is natural, because in India education has been undertaken by missionary societies on so large a scale, and has been, by the force of circumstances, developed to such a point that it has forced itself upon public notice; but the education question is just as important in China and Africa, and the South Seas, and other parts of the world as it is in India, while the circumstances of these different countries are altogether different from those of India, and from each other. In some cases (which are the majority), education has had to be commenced from the very beginning by the missionary as a new thing, the need for which was created by Christianity. In all such cases it must, especially in its initial stages, take a different course from that which it takes in a country where an indigenous, though non-Christian, educational system is already in operation. In the one case the mystery of letters has to be solved, and an entirely new mental process has to be begun in very simple fashion. In the other case, educational processes are already in operation, the mind of the people is accustomed to the idea of learning to read, and provision of some kind is already made which may often be utilised for Christian purposes.

In every case the broad underlying principle is the same, though differences in conditions must be carefully noted to correct dogmatism as to the kind of education required. The great general fact is that education of some kind adapted to circumstances is everywhere needed.

But some education needed everywhere.

(a) It is needed in the first place for the instruction of the Christian community and the extension of Christian knowledge among converts and their children. You will observe that I assume the Christian element is to be marked in all missionary education. I shall not stay to argue this point. I think I shall have the assent of your judgment as well as your heart in insisting upon it as an essential. Mission Schools must be schools in which the Christian element is pronounced, and Christian instruction is a distinct and special feature. In our homelands such Christian instruction can be obtained and is largely obtained apart from the Day School. In mission lands the Day School is the only means of providing it.

**For children of Christians—
Day Schools.**

To provide a
Christian
atmosphere—
Boarding
Schools.

(b) Secondly, education is needed in consequence of the present conditions of social life in the Christian communities of heathen countries. To begin with, in many cases the parents of the children we seek to teach have themselves come out of heathenism in mature life, and have a very imperfect knowledge of Christian truth. In the next place, Christian families are surrounded by the heathen, and heathen influences are still in many cases very powerful. If the children of Christians are to grow up with an intelligent knowledge of the Bible and of Christian principle, and if their character is to be moulded on Christian models, it is indispensable that they should come under steady and constant instruction in the Mission School. So strongly is this felt by missionaries that there is from every part of the mission field to-day an increasing demand, not only for Day Schools but Boarding Schools, in which the children can be more completely kept under wholesome Christian influence during the formative period of life.

For the future
Church—
Training
Colleges.

(c) Thirdly, if the Christian Church is to grow strong and become a power for good among its neighbours, it must grow in intelligence, and its pastors and teachers must grow in Christian intelligence. One of the great practical difficulties now felt in many mission fields is the lack of suitable young men to train for the growing needs of the ministry among their countrymen. The material from which such a trained ministry is to be drawn is as yet but scantily provided in the mission field. The Christian communities are comparatively small; the Christian intelligence of the people is as yet very partially developed. In order to have suitable students in our Training Institutions, the boys must have had a good preliminary education in the schools. For the provision of a permanent ministry, therefore, educational work is essential. A mission which is purely evangelistic and neglects education, is sowing the seeds of permanent weakness. The educational side of mission work ought to be as carefully and thoroughly provided for as circumstances will allow, and constant effort should be made to raise the standard of education among the Christian community.

Education a
powerful
weapon to be
gratefully
adopted.

I cannot, however, stop at this point. Perhaps my next proposition may not be so generally acceptable, though I think the objection will not be so general or so strong as it

would have been a few years ago. I regard education as one of the most powerful weapons God has placed in the hands of His Church for the advancement of His Kingdom. I have no hesitation in urging that it should be gladly and gratefully recognised and adopted as one of the chief instruments of directly aggressive work. This statement does not apply with so much force to the simpler mission fields among uncivilised people as to the great lands of the East. The most serious conflict, and on the most extended scale, between Christianity and the forces opposed to it must inevitably be among those great races which have had a non-Christian civilisation, and with those great systems of non-Christian religious thought which have a literature of their own. India, China and the Mohammedan world generally provide our hardest field, and we require to use in the conflict with those who are intelligent, alert, stubborn in the defence of their own positions, the most effective weapons in our armoury. The Roman Catholic Church in this, as in many other practical matters, sets an example to Protestant missionaries which cannot be neglected. The astute leaders of the great missionary enterprise of that Church realised long ago that conversions among those who have been brought up to maturity in another faith were comparatively few and often far from satisfactory. They boldly and everywhere, whether in Britain or the islands of the Pacific, in Central Africa, or China, or India, give themselves with great assiduity and great judgment to the education of the young. Experience is teaching Protestant missionaries the wisdom of this policy, and the folly of neglecting one of the most powerful weapons of aggressive Christian warfare, because it does not usually, on any large scale, produce direct and immediate results in the conversion of the pupils during the years of instruction. It is surely of unspeakable advantage that the minds of the young, who are not the children of Christians—and upon whom in ordinary life heathen influences are constantly operating—should come under Christian training such as can be given in a Mission School. The first and most general effect of such training is necessarily negative and iconoclastic, but it is none the less valuable on that account. Western education, especially education in the English language, has already been proved to have a

Example of
the Roman
Church.

profound effect upon thought in India and upon the attitude of the growing company of educated Hindus towards their ancestral creed alike on its intellectual and its moral side. This is a necessary work as the first step towards the effectual appeal of Christianity to the conscience and life of India. The same work will have to be done in China. The pride and self-sufficiency of the Chinese and their contempt for the outer barbarian have, in recent years, received some rude shocks, but it is only as the light of Western knowledge becomes more general that they will begin to form a more just estimate of their true position and will be prepared to listen with respect to Christian doctrine.

Next, such education serves to provide the mind with a foundation of knowledge of Christian truth upon which may be built appeals to conscience and heart, and which effectually prevents the misconception of the character and claim of Christianity which is so common to ignorant superstition.

A third and more special result is that an impression is produced by the contact of the earnest Christian teacher with the mind of his or her pupil in favour of Christianity. A sympathetic connection is created, and thus the way is made more plain for effective personal appeal. Undoubtedly, also, in many cases a further point is reached and the character is directly and permanently influenced for good, and the conscience is quickened into activity. The way of the Lord is thus prepared.

**Importance of
Christian element in edu-
cational work.**

I do not propose to enter upon the question of competition with Government, because that is mainly, if not entirely, an Indian question. I wish to state the broad theory of educational work in connection with missions. Instead of discussing the question of competition with Government, I prefer to end by emphasizing afresh the necessity for keeping the Christian element very prominent in all educational work. Missionary Societies ought to send out educationalists thoroughly well qualified for their educational work, but the educational missionary should be, from the spiritual side, the strongest, the most devoted, the most enthusiastic, the most loving member of the whole mission. Given these two great qualifications in combination, and missionary education will prove itself everywhere one of the mightiest agencies put in our hands by God for the extension of His Kingdom in the world.

Educational Work in India.

THE REV. B. K. CUNNINGHAM, M.A., OF DELHI.

I desire this afternoon—the Spirit of God helping me—to put before you something of the conditions, methods, and difficulties of missionary educational work in India. I am dealing with it more especially on its practical side. I do not claim originality for my remarks, they are based on the experience of members of the Society for the Propagation of the Gospel and Cambridge Mission in Delhi, men who have devoted their lives and thoughts to missionary education for seventeen years, and are verified in part by the experience of my mistakes.*

Well then, let us suppose you settled down in a missionary college in North India. Your aim in teaching the subjects appointed by the University is to avoid “cram” for examinations, but rather to teach the students to think (how difficult this is you will soon enough discover); to show them “here a little, there a little,” how Christ is the consummator, the fulfiller, the key to knowledge and the goal of knowledge, and you will not rest till your students have come forward before men and confessed Christ as their Lord and have been baptised into the name of the Father, and of the Son, and of the Holy Ghost.

Aim of educational work.

Such is your ideal, how are you going to accomplish it? By teaching? Yes; but if your teaching is to be of any value you must first get to know your students, this is doubly important in India. You start your work at great disadvantage, you are a sahib, you are of the west; they are natives, they are of the east. These barriers are real and great; if you wish to break through them, you must become as a little child yourself, listen to them rather than talk, see things from their point of view, with their eyes. Yes, of this I am absolutely sure, the first qualification of any one who considers himself called to the great work of missionary education is not high

Need of sympathy and patience.

* The subjects touched on in this paper are dealt with at greater length in “Occasional Papers of the Cambridge University Mission to Delhi” (price 2d. each). The writer will be very glad to do his best to help any who may desire fuller information on the subject. Address: Bishop’s Hostel, Farnham.

intellectual attainment, it is sympathy and patience. If you have not these you had best seek other ways of serving God.

Position with
regard to
secular educa-
tion.

The period each day for religious instruction is your great direct opportunity, but that must not stand alone. The position you take up with regard to subjects not definitely religious is, that Christ the risen and living Lord is the power underlying what is best in the life and thought of our nation. You will not then take the religious subject alone, but while every day's work commences with that, you will go on to guide the thoughts and form the minds of the students in English literature, history, philosophy, science and the like (perhaps you can leave mathematics to a Non-Christian teacher—the Chairman could tell us that—) presenting everything from the standpoint of Christian belief and finding in your work a multitude of allusions to the deepest subjects, of opportunities for showing the bearing on all the problems of thought and human life of the religious teaching which has preceded, of interpreting Hindu thought and custom, which can scarcely be realised by any who have not enjoyed the experience. Your teaching, given in this way, will be the more effective because it appears less consciously missionary. And how great are the opportunities, you will see when you consider that the arts course of literature includes such subjects as Shakespeare, Bacon, Addison, Kay's *Lives of Indian Officers* and even Huxley's *Lay Sermons*. As for history, this story will illustrate what I mean. A Hindu student stopped one of our missionaries in the streets of Delhi, and asked him, with apologies, "Please sir, what is the meaning of Transubstantiation?" It appeared he was being taught English history by a Mohammedan teacher who had not been very clear in his exposition of the causes which led to the Spanish Armada!

Cycle of
religious
teaching.

I have left the daily religious teaching till the last, for unless you have got to know your students and to be in touch with them, I am sure that, however great your ability, your religious teaching will lose in influence and power. First, then, the subjects to be taught. I give the experience of the Cambridge Mission. With students in their first and second years, the first few chapters of Genesis must be taught, One God, Creator, man in His image, the fact of sin in the world, and in man, these are the postulates

of Christianity; the Gospel is unintelligible without them and they are new, for the most part, to the Hindu mind. Then you proceed to an outline of the history of Israel, your object being to bring out the moral character of God, progressively revealed; consider also the preparation of Israel and of the world for the coming of Christ. In the third year the Gospel according to St. Luke, beginning perhaps after the Infancy; in the fourth year the Gospel according to St. John is taught. On alternate days it is well to take, by way of variety, some book such as Liddon's *Elements of Religion* or Philips Brook's *Influence of Jesus*.

Now, with regard to the students. In your class of, say, fifteen students, one is a Christian, two are Mohammedans, the rest Hindus. (We are only speaking of Hindus.) The first year men will probably dislike the religious period, the third and fourth years (it was so in Delhi) enjoy the teaching. What is the religious position of the average Hindu student? This is an important question. Before going to India I had expected to be opposed by earnest and thoughtful Hindus, who really preferred Hinduism to Christianity. In my short experience I was bitterly undeceived. That there are striking exceptions I need hardly say, but, speaking generally, the average student is neither earnest nor thoughtful. The average student is certainly not a real Hindu, he is an agnostic of a western type. Our civilisation, railways, water-works and the like have loosened his views of caste, our education has shattered his faith in idols, he has never studied Hindu philosophy; if he has read any of the sacred books, it has been in an English translation. The objections brought against your teaching will be those of Bradlaugh, Renan, Huxley, Herbert Spencer, and such as you may hear any Sunday in Victoria Park.

The Hindu student.

This will guide you in your preparation. You will do well to read Indian History, say Sir W. Hunter's *Brief History*, some book (such as the *Society for Promoting Christian Knowledge "Non-Christian Systems"*) on Hinduism, and some of the Vedas or the *Râmâyân* in English, with a view to bringing you into touch with the life and thought of India. A real study of the perplexing Hindu philosophies, if you are capable of it, can best be carried out in India, and under a Hindu Pundit, but on the other hand, you will take great

Preparation.

care to get up your apologetics, and to have a reason for the faith that is in you.

**Practical
hints.**

When you first go out students will ask you questions rather to test you than for any other reason. I would give a few practical hints.

1. Never lose your temper in argument ; they never do. This is hard with a thermometer high, and a question which may be insincere, and to you sounds blasphemous.

2. Do not argue on unessential points, unless you are quite master of the subject ; the Hindu is devotedly fond of abstract questions, which end nowhere. I remember spending one whole lesson on the point raised as to whether dogs had souls ; every one had, of course, some experience to give on the subject. I was not convincing, and, after all, what would have been gained by a doubtful victory ? Let it be granted for the sake of argument that dogs have souls, unless you can prove the contrary, and pass on to the practical point.

3. Do not pretend to have an answer for every question. Especially when questions are asked in earnest, show sympathy ; if you cannot see the answer, say so, and suggest a talk or a walk. The pre-existence of the soul is a belief to which the Indian student sincerely clings ; you would do well to think this subject out—how far, if at all, is it compatible with Christian teaching ?

4. Do not attack. Doubtless there are countries where missionary work must be largely destructive ; in dealing with educated Hindus there is no need of this. You are apt to do harm ; no man likes to hear the beliefs of his fathers abused, and the student naturally is led to defend a point which he does not really believe. Offer the Truth in her beauty, and trust man to put away the falsehood.

**Two difficulties:
mental
confusion.**

The two great difficulties of a general character which you have to face, are :—

1. The utter confusion and haziness of the mental standpoint of the Hindu ; I give an illustration—

TEACHER : How do you think salvation is obtained ?

PUPIL : I don't believe in salvation.

TEACHER : What is salvation ?

PUPIL : I don't know.

This haziness is a real drawback, it affects you in two ways.

(a) The student imbibes so many truths about God and the soul and sin and salvation that, when impelled by their force to investigate the tenets of his own faith, he is apt to read into it many ideas learnt from the Bible and when he leaves college continues to call himself a Hindu, though the distinctive beliefs of his own creed have no influence on his life.

(b) Others who recognise that they owe all that is best in their belief to the teaching of Christianity and are inclined, but for the ordeal which it involves, to come forward for baptism, too often fall back on the plea of ignorance of their own religion. "How do we know," they say, "that our sacred books do not contain all this truth? . . . we must first study them."

In this case, as in others, *omne ignotum pro magnifico*.

2. The other great difficulty which faces you is the absence of any real sense of sin in the average Hindu student. He is profoundly self-satisfied. One great purpose of your teaching must be to develop a conscience. It is idle to speak of Christ the Saviour, the Redeemer, to men who feel no need of a Saviour, who are not conscious of anything from which to be redeemed. This development of conscience must necessarily be a slow process; the best way to effect it is to bring them again and again face to face with the purity and holiness of God revealed in Christ. Men in their last year in a mission college at any rate have a higher ideal and are somewhat more dissatisfied with their own standard than when they first come in contact with the life and teaching of Christ; thus indeed do we lay deep foundations for the future Church of Christ in India by implanting a moral consciousness to which the offer of a Saviour from sins and of a fashioning into the likeness of God can appeal with real meaning and with prevailing effect, when in God's own time the Holy Spirit shall come in His full quickening power.

No real sense
of sin.

There we might stop, but there is another part of your work about which I must say something, though it can only be to point you along lines of further thought.

In each class there will be two or three who seek truth in earnest, and whom you like to regard as inquirers. To deal wisely with these is your greatest privilege and your highest responsibility. Each case will of course require

Inquirers.

special treatment ; I make one remark of a general character. A great authority on Indian thought (Bishop French, of Lahore) has pointed us to Alexandria as the type and promise of work in India ; it is true that the difficulties of the Hindu inquirer are in a large degree similar to those that faced the Church at Alexandria. To the Hindu an incarnation conveys the idea of God putting on for a while the dress of humanity, thus they fail to grasp the real humanity of our Lord, or they consider that Christ, born Man, lived so holy a life that He was rewarded with Divinity, thus denying the eternal Godhead of our Lord.

You must know then well what you mean by such phrases as the Divinity of Christ, the Holy Incarnation. They ask the old questions :—

“ If Christ is God, are there not two Gods ? ”

“ If Christ is God and Man, how are the two Natures united ? ”

Value of study
of Church
History and
Doctrine.

How can you prepare yourself ? Surely there can be no two opinions about this ? These same questions which are being asked in India to-day have been asked before ; they have been answered by the Church then undivided ; the answers may be found in the Creeds. Now, none of us desire that all the battles which raged round the full Divinity and the Incarnation should have to be fought again, and God forbid that it should be so. I do then beg of you earnestly to study the early History and Doctrine of the Church. A missionary privileged to deal with inquirers is forced either to formulate a creed of his own, or to take his stand on that which was drawn up especially for Eastern minds, and has been for centuries the safeguard of the saving Truths of the Divinity and the Incarnation.

Practical im-
portance of
baptism.

One other point equally important. You must insist upon baptism. I am not speaking of this just now as part of our Lord's command, nor am I going into disputed doctrines, but I want to call attention to its practical import. The religious thought of educated India in these days is much the same as that which prevailed at Rome in the third century ; it would place Christ, and Krishna, and Gautama, and Mahomet, side by side and embrace them all in its worship as divinely holy. This is a real danger. The Hindu will gladly call himself a Christian, he will come to your place of worship, he will pray to Christ as God, but there is nothing

in all this which forces him to break with his own people; anything short of baptism they will tolerate. Let him be baptised and it is recognised that he has joined the Christian brotherhood, and he is by that outward act outcast from Hinduism. Now, as we all claim for Christ alone worship and self-surrender, such as can be offered to no created being, you will see how essential it is that your converts be baptised into His Name and bear the cross which this step involves.

Well, to those of you who contemplate undertaking this work, we bid welcome.

Καλὸν τὸ ἄθλον, καὶ ἡ ἐλπὶς μεγάλη.

Καλὸν τὸ ἄθλον—the prize is splendid—there is no talent which cannot be directly used in the service of the Master; yes, and just because the work is slow and thorough and goes deep, we can in truth add: *Καὶ ἡ ἐλπὶς μεγάλη*—and the hope is great.

EDUCATIONAL WORK IN CHINA.

THE REV. J. STEELE, B.A., OF AMOY.

To speak of educational work in China as a whole would require a thorough acquaintance with the methods of many missions. I can claim no special knowledge of the educational work of missions other than that with which I am connected; and it is not impossible that what I have to say may fail to convey a fair average impression; but you will save yourselves from misconception if you remember that my remarks are based chiefly, though not wholly, upon observation of our own work.

The conditions of educational work in China do not obtain in any other part of the world. In no other land to which missionaries go, do you find a system of education which is sanctioned and fostered by the Government, and which prevails among the people at large. In China, office is the reward of successful scholarship. The Government not only sanctions, but also fosters by a system of examinations and rewards the education of the people. Again, the higher and universal branches of learning are not confined to certain strata of the community

Education
fostered in
China by
Government.

by class distinctions, or the restrictions of an iron-bound caste system. With the exception of the proscribed classes, such as actors, barbers, and yamen-runners (whose descendants to the third generation cannot enter the examination hall), it is open for any man to take up a course of study which may bring him to the foot of the Dragon Throne itself. There is a continual recruiting of the upper classes from the lower ; and it is by leavening the middle and lower classes with Christian truth that we shall most effectually secure one end of mission work, though not the most important, the evangelisation of the so-called upper classes in China.

Consequent
qualities and
defects in-
duced in
scholars

This national interest in education makes the work easier, because it gives us as material to work upon, scholars with whom studious habits are a second nature. The attention paid during many centuries to the cultivation of the powers of memory has left its impress upon the mind of the nation. When a boy comes to school he is fitted by hereditary instinct for study. Physically, too, he is gifted with a power of endurance, and an absence of nervous irritability, which fit him for enormous feats of applied study, in which the body will give out long before the brain is worsted. Moreover, learning is a passport to honour and influence in the Middle Kingdom. The scholar stands at the head of the four classes into which society is divided. Hence a reputation for scholarship, however little deserved, is sure to command a certain amount of respect for its happy possessor.

But while these qualities are estimable, their defects bulk most largely with the practical educationalist.

Reverence for
the letter.

The esteem in which learning is held leads men to reverence a form of learning from which the spirit has in great measure departed. The zeal which leads yon old man to grub in the dustheaps, and among the refuse of the streets, for scraps of written or printed paper, which he carries off to a furnace and reverently cremates ; such zeal would induce a miner to spend a lifetime of labour in beautifying his tools, while the wealth of a Klondike lay at his feet. Learning in China has become an end in itself, and is not cultivated because of the stores of knowledge which it offers to the student. Hence you will find that a poor man, when

opportunity for study comes to him, will prefer to learn by rote the sounds of ten characters, which, when learnt, require translation and explanation, rather than to master the Romanised alphabet which would put at his disposal the information in an evergrowing library of books written in his own dialect.

The training of the memory has been woefully abused. Chinese schoolboys cram their memories with sounds rather than sense. Eye- and ear-gate are both employed. The teacher reads a portion of the lesson, and then the boy, returning to his seat, chants what he has heard at the top of his voice until he is able to repeat it without a mistake.

Abuse of the memory.

Besides, the extreme conservatism of the Chinese is against innovation. The eyes of the nation are upon the past. A native proverb describes the typical scholar as a man who walks with his head in the century before last. The books studied are the books of the past. The conduct of the ancients is the norm for to-day. The ablest of the Chinese Viceroy, in a new work in which he urges the Literati to the pursuit of Western science, is very careful to support every appeal by quotations from the ancients.

Extreme conservatism.

We now pass to a consideration of the material. In some missions scholars from heathen homes are admitted to the schools, partly from a desire to use the school as a means for propagating the gospel, and partly because there were not sufficient children of Christian parentage available. We, however, have opened our schools with a view to the education of Christian children only. No hard and fast rule is laid down, but the exceptions are very few. With our Christian community of about 25,000, we do not need to cater for heathen children, and we employ other methods in reaching the unevangelised. Consequently we have in our schools many children who have been under Christian instruction as long as they can remember. Teachers can exert a much greater influence on such scholars than is possible in a mixed school. Of course there are instances, some of them within our own knowledge, in which a heathen pupil has been brought to Christ, and has been the means of winning others; but the more you realise that the aim of your school work is not accomplished by instruction alone, but is essentially an education of the scholar, a development of his

Material.

Children of Christian parents only.

powers on each of the planes, physical and mental, moral and spiritual, the more important you feel it to be that every possible obstacle to that development should be removed.

Girls.

Our work among the girls is carried on side by side with that for boys. We find that in China, as at home, girls are claiming the same education, and submitting their scholarship to the same tests as their brothers.

The Blind.

In two of our centres educational work for the blind has been organised, but without conspicuous success. The question of their employment constitutes a difficulty which up to the present has baffled solution. The Japanese government, with characteristic kindness and insight, has assigned several occupations to the blind exclusively; but we are still far from that in China. There are no native occupations in which the blind can compete with the seeing. Hence we do not care to burden the mission funds with the support of men who would be pensioners all their lives. The most practical suggestion in this connection which I can make is that the books used in the schools should be prepared for the use of the blind also. If schools were thus equipped, blind children could be taught along with the seeing—a method which would go far towards putting an end to that feeling of isolation from ordinary social intercourse which has so bad an effect upon the afflicted even in our own country. In teaching blind scholars to read we use the Braille alphabetic system, slightly modified to suit our dialect. This gives as good results as any other, with a minimum expenditure of energy.

Method.

It has been our aim in organising school work, to so arrange that we may get children at the earliest possible age, and carry them through a series of graded schools until they reach the highest point to which our system will carry them.

Importance of a Christian atmosphere.

When you have, as in China, an atmosphere of heathenism pervading the entire social fabric with an influence felt most strongly in the homes of the people, it is of the first importance that we should create a Christian atmosphere with which the children may be surrounded, and in which their minds will form on Christian lines. While a father or mother may do much to create such an atmosphere in the home, we bring the plastic young minds from the first under Christian influence in the schools. We never employ heathen teachers. Their influence would be a continual source of danger.

Even in the College, where one would expect to find minds proof against such influences, we had to dispense with the services of an able tutor, a heathen, whose only work was the exposition of the native classics, because we found that he was leading the students back from Bible truth to the old pagan ideas, and from the living Christ to the sterile ethic of Confucius.

In our country stations we open Elementary Schools. In these the boys are taught by the preacher or teacher, and the girls by the preacher's wife or other qualified woman. The Boys' Schools are under the supervision of the foreign teacher of the Middle School. He visits them periodically and examines the pupils. The Girls' Schools are visited and examined by the foreign agents of the Women's Missionary Association, which is responsible for their up-keep.

From the Elementary Schools pupils are drafted by examination into the Middle Schools. One of these for boys, and one for girls, has been opened at each of our mission centres. Funds for entrance scholarships are provided, in some cases by the natives themselves. The Middle Schools are taught by a foreign teacher, assisted by a staff of natives. In this way the work of the foreigner is most economically and efficiently done. The boys or girls remain for four years under the influence of the foreign missionary, their characters are built up, and habits formed, which lay the foundation for a career of usefulness in the Christian Church. In both Elementary and Middle Schools the truth of Christ is lived and taught, with the result that many of the pupils decide for Christ, and are admitted to the church. The question is under debate at present as to whether it would not be advisable to delay the baptism of scholars until they have returned home, and have witnessed before their friends and neighbours for the truth which they profess. The curriculum in the Middle Schools embraces, in addition to the subjects taught in the native schools, mathematics, geography, drawing, and elementary science, and a thorough training in the Old and New Testament Scriptures. All teaching is done in the Chinese language.

Our Committee has now decided to open Anglo-Chinese schools as a new branch of the work. Towards this £1,000 have been subscribed by a native gentleman. In this, as in

all our other schools, the teaching will be conducted under avowedly Christian auspices.

From the Middle Schools boys pass into the Hospital or Theological College. We do not hold ourselves bound to accept every pupil who finishes his school course with credit, as necessarily qualified for a medical or theological course of training, and we do reject some; but our experience is that the majority of our Middle School boys become either medical students or preachers. This is a natural result of the training and selection that go on during their school course.

The Hospital.

In the Hospital, under the supervision of the foreign doctor, the students acquire a knowledge of the principles and practice of Western medicine. Some of them take a lively interest in the spiritual welfare of the patients, and the great majority, when they leave the hospital for a private practice, take with them not only a knowledge of Western medicine and surgery, but a true Christian spirit as well, which makes them respected and useful members of the congregation to which they attach themselves.

The Theological College.

In the Theological College the curriculum embraces the same range of subjects as that in our institutions of a similar nature at home:—Dogmatic Theology, Homiletics and Pastoral Theology, Old and New Testament Exegesis, Bible Knowledge, Apologetics, and Church History. The obvious exceptions are Greek and Hebrew. We have not yet seen our way clear to teaching these, although some of our students would gladly embrace an opportunity for such study. We have made an interesting use of the educational value of Geometry and Logic. There is in China a marked similarity between the structure of the language and the process of thought among the people. The language may without much exaggeration be compared to a dry stone wall. Ideas are placed together with very few connecting links, these being supplied by the hearer or reader. In like manner the process of thought seems to be by a series of steps, each of which is forgotten as soon as it is passed. We find the study of Logic and Geometry useful in training the students to retain in their minds the steps in an argument in order that these may have their due weight when the conclusion is being deduced.

Value of Geometry and Logic.

Summer schools.

We aim at training still another class of students. There

are men and women whose opportunities have not been equal to their abilities, and in order to give these an opportunity for study, and ourselves a chance of selecting from them useful workers, we hold summer schools. In these the teaching is more elementary than that in the College, but it has been the introduction for some to a course of more extended study, resulting in great usefulness.

In our Mission the course of instruction stops with the College, but at other centres, notably Foochow, Nanking, and Peking, students can receive all the elements of a University training at institutions founded by Missionary Societies.

The Chinese Government, too, has established an Imperial University at Peking, which will become the headquarters of higher education in China. An unsuccessful attempt was made by the Emperor while the Reform party was still in power, to establish graded national schools.

Nor must we forget to give their due need of praise to the Roman Catholics for the educational work which they have carried on at Sikawei, near Shanghai, and at other places.

Some questions of general interest may be referred to.

In the first place, what is the most suitable medium for the instruction of the Chinese? Will you teach them in their own language or in English? To my mind there is little doubt that, for the present at least, all educational work in China, except perhaps that in the Universities, can be most effectually done through the medium of Chinese. Though a desire to learn English is widespread, the standard aimed at by most is one that will enable the possessor to fill a lucrative post in a foreign warehouse. We have not, as in India and the Straits Settlements, a large population speaking English. English is not the language of the governing race, not now even of the most influential foreign Power. Hence there is no great incentive to a thorough study of the language, and the average of attainment is low. It takes a long time to put a Chinese boy at his ease in speaking or reading English, and, meanwhile, the precious opportunities of youth are slipping away. But English is now the language of commerce. A Cantonese and a man from Shanghai, a Japanese and a native of Ningpo will communicate through the *Lingua Franca* of the East—"Pidgin-English." And English is almost universally admitted to be the language of the future.

**The medium
of instruction
Chinese or
English?**

Native
character or
Romanised
Vernacular?

Another problem. Are the books to be printed in native character or may Romanised Vernacular be used? Opinions differ much on this point. There are two principal styles in which books in the native character may be composed. The one is the Classical: stiff, terse, and to a scholar's eye, elegant. The other is spoken of as the Character Colloquial. By this the vernacular is reproduced with more or less faithfulness. In it terseness and elegance are sacrificed in the attempt to write the language as spoken. The Romanised Vernacular on the other hand discards the native character in favour of a slightly modified Roman alphabet. By this means an absolutely verbatim rescript of the spoken language can be obtained. A chaste style, free from the vulgarisms of the colloquial, is not difficult of attainment by native scholars. It needs but the learning of an alphabet with fewer letters than our own, and the mastery of the simple principles of phonetic spelling, and the student has at his disposal the contents of all the books written in his dialect. The great advantage of this method is that it relegates language and its record to their proper place, subordinate to the thought of which they are the vehicle. When you remember that up to his 18th year, and often longer, a Chinese student is learning the meaning of the characters; and depending upon the teacher, and his own powers of memory for his knowledge of the meaning of the books he has read; you will realise in some measure how great a hindrance to learning is the Chinese written language. The Japanese have taken refuge from this in a syllabic system. The advance of education will compel the Chinese to adopt some similar method. Whether this be syllabic or alphabetic it matters little as long as the present system is decently embalmed and interred upon the shelves of a museum or library. We use the Romanised Vernacular with marked success in the greater part of our field.

The Mandarin
dialect.

A patent objection is that local dialects are so limited in the area they cover. This is easily met by saying that when the Mandarin dialect becomes the language of the Empire, as it must in time when the school system is properly organised, then an easily read and written system of Mandarin will become universal. Until that time we reduce friction to a minimum by the use of a Romanised Vernacular, and allow

the student to concentrate all his energies upon the subject before him. I close with two suggestions.

It appears to me that we have not yet paid due attention to the training of native teachers. Education, not mere instruction, is our aim. That can only be secured by the foreign teacher imparting to a carefully selected class of natives the methods by which he himself was fitted for the work, and then training them in the use of similar methods, adapted to the special needs of China. The respect paid to learning in China is, strange to say, a source of difficulty here. Even the post of pupil teacher is looked upon as conferring a certain claim to distinction. The effect of this is bad. The boy, placed over other boys, becomes proud and overbearing, and the pupils resent his affected superiority. But this should not be allowed to hinder us. The need for trained men is great, and missionaries have not in the past been accustomed to stop in the face of difficulty. I should like to see much more attention given to this most important work.

Importance of the training of native teachers.

The other remark I would make is, that there seems to me to be too much prominence given to the teaching of the native classics in the earlier years of a child's school life. This arose in the first instance, I have no doubt, partly because the classics are taught at such a time in native schools, and partly because the pioneers of educational work wished as far as possible to conciliate native opinion by giving prominence to the books which are the basis of all Chinese education. But we are now in a position to look to the benefit of the child rather than to the prejudices of outsiders. Of course, one would not think of running counter to all established custom, but with an application of the saving grace of common sense a great deal might be done. However careful the Christian commentary which accompanies the heathen classics, one feels that there is to the Chinese a glamour in the old heathen materialistic ideas. When these are early imbibed a bent is given to the young mind, which results later in an indistinctness of outline in the faith held. This will in time tend to obscure the less obtrusive points of difference between Christian and pagan beliefs; those finer touches, the appreciation of which, in our own country, are the fruits of centuries of Christian training. In other words, the religious conscience becomes

The place of the native classics in the Christian school.

dulled. In preachers and teachers the result is confined to this only, because they are kept by their aggressive work from open lapse; but in the case of the average convert there may be more serious harm. My conviction is that we should relegate the classics to the place which they occupy, or ought to occupy in our home schools. Allow the plastic mind to receive in the first instance only Christian impressions, and then, when the right bent has been given, let the classics be read in the light of what the student already knows.

It may be objected that the classics are a mine of literary allusion, and a model for style. I admit all this, but I think that the student educated on the plan suggested will have at his command a sufficient knowledge of allusions as soon as he is able to read and appreciate native books; while, as for style, we have now native literary talent in our missions equal to the task of making a careful anthology of classical passages, dispensing with the heathen and other undesirable allusions. This would be a sufficient guide to the scholar until he is ready for the stronger meat of the complete books.

In conclusion, I beg you to remember that my remarks are spoken from the standpoint of one who believes that the only educational work a missionary body is justified in undertaking is that in which it shall be proclaimed and acted on that the norm for teachers and scholars is "The measure of the stature of the fulness of Christ."

Educational Work for Women.

MISS UNA SAUNDERS, OF BOMBAY.

The subject given me is so wide, that I must preface it by saying that my short missionary experience will only let me speak of women's work in India, and that even there I only really know about educational work among the upper class population of Bombay.

To gain a general idea of the scope for women's work in India, may I divide it roughly into three large groups?

(1) Primary education among the masses of women, Hindu and Mohammedan, in the villages and cities of the land.

Scope for educational work among women in India.

(2) Education, extending from primary to university, among certain advanced communities of non-Christians, Parsis, &c.

(3) Education among the Indian Christian communities.

Each group is as interesting as the other, and as absolutely necessary to the true healthy growth of the Kingdom of God in India. I am going to take it for granted that none of you women students consider yourselves too grand for *any* work in the mission field ; for even the most elementary work, if we are to do it effectively, demands from us the trained mind, which will grasp the problem of Indian life and religion.

For many years to come, probably, group one must absorb the great proportion of women missionaries, for numerically it far outnumbers both the other classes together. As yet the Government returns in India show that only 2·3 per cent. of girls of school-going age are educated at all.

The land teems with small mud-walled villages, where the women's ideas are bounded by their household duties, the buffaloes, the care of the land just round, the local gods, and the superstitious fears which surround them. When in the course of itineration a missionary preaches the Gospel to them for one or two days, they have no means of learning more, for they cannot read. For these countless villages, then, are needed the Bible-women who will visit them daily, and teach those elder women who are willing to learn ; and above all the little village school, where the small children can be gathered in to hear the story of Christ, and to learn to read the Bible for themselves.

In the villages.

The sphere of the European missionary lies in the training, the short extra courses of teaching and the occasional visit of encouragement. These Bible-women and teachers must have been trained themselves by the English missionaries, and must from time to time go back for a fresh course of teaching. Then in the large cities not only are there the many little girls' schools to be worked up and superintended, but there is the zenana visiting, which is indeed an educational work, though often of the most trying kind. In our enthusiasm over educational work of which more results can be seen, we sometimes forget the devotion of those who daily for Christ's sake go for hours from house to house,

**Zenana
visiting.**

from one set of women's apartments to another, in hot stifling rooms, giving with the Bible lesson an elementary reading lesson to women whose brains are stunted from lack of use, very often amid the clatter of pots and pans, and the harsh, discordant voices of other women, or the shrieking of children, for the elder women are not going to lower their tones because of this new-fangled learning, and babies have never been known in any country to stop their shrieks so as not to hinder the advance of education. And in India often, kitchen, nursery and schoolroom are combined. But in spite of all this, zenana visiting is a branch of work which many women missionaries dearly love, for in it they get very near to the hearts of the women, and through it many thousand souls have been brought to know and love Christ, even if they have never been able to confess Him in baptism.

**Baneful effect
of women's
ignorance on
the men.**

We not only plead for this group of work for the women's sake themselves, though that plea is strong, but at this moment the ignorance of these women is actually deterring many an educated man in India from becoming a Christian; they are, as it were, tethered to the old ground of superstition or idolatry by the women of their households, the grandmother, mother, wife or wives, all utterly ignorant of the new ideas which have dawned on the men's minds, all vociferating at the least departure from time-honoured ceremonies, however foolish or degrading, certain that the least change will bring them under the power of some malignant spirit or god. India *cannot* rise until its women have been freed from the bondage of crass ignorance.

Now let us take the other two groups, education among the advanced non-Christians, and among the Indian Christians, with both of whom teaching can be carried on to the High School level, and sometimes up to University standards, because children are not taken away from school at 11 or 12, and sent to their mother-in-law's house and put through a course of domestic work until their married lives begin—as they are in the ordinary Hindu family.

Native Christian girls.

No one here would doubt that in the education of the Indian Christian girls lies one of the great hopes for the future of the Indian Church; a glance at the faces of the girls now in some of the large mission schools would soon dispel any doubts, so utterly different are they from those of the heathen

women round them. Here is abundant scope for the best talents of our women students, and such a sphere of far-reaching influence as you will scarcely attain elsewhere, for you will be moulding the characters and lives of those who are watched with lynx eyes by the heathen around, to whom they are almost the only exponents of Christianity they will ever see, of the women who will be the Bible-women, the teachers, the mothers of the next generation of Christians.

The educational work of which, however, I know most, is that amongst the upper class, educated Parsis of Bombay. There are in India few communities of Non-Christians where the education of women is general; in Calcutta, and one or two other cities, there are the advanced and reformed Hindu sects, called Brahmo Somāj, Arya Somāj, etc.; in Bombay there are the Parsis.

**Work among
Parsi women.**

The field for educational work which has opened before us in Bombay, has been one of exceptional interest, and also one of great difficulty.

The Parsi nation, 80,000 or so, are mainly to be found in Bombay, where they have retained the old Zoroastrian faith of their Persian home, and have risen to positions of wealth and dignity. When the call first came to the Missionary Settlement for University Women to go to Bombay, all possible methods of reaching them had to be reviewed. The primary education of the zenana was not needed, for the women are not kept secluded, but mix freely in ordinary life; primary or even secondary vernacular Mission Schools would not be likely to attract them, for they have large endowed schools where a capital education is given to girls, and high schools, where they work up to matriculation standard, and none of these schools are handicapped by the compulsory Bible teaching, which would have to be the rule in a Mission School. A Women's College, too, did not seem to be needed, for besides the two Government Colleges (arts and medicine) there was the Scotch Mission College, open to women, although a very limited number had, as yet, made use of it. One branch of education did, however, seem to be open before us, and that was to offer classes for those girls who had left the High Schools, and yet did not wish to enter College—something on University Extension lines we used to say, but we have learned to give them a less high sounding name.

**Beginning of
the missionary
Settlement.**

Our conviction that there was a real need was strengthened by a visit we received a few months after our arrival in India from two leading Parsi educationalists, who made proposals to us for help in such work, provided we did not introduce Christian teaching. We could not, of course, accept their proposals with such a proviso, but we saw that the need was real. When after our first year of language learning we began work in Bombay, we opened such classes, only stipulating that every pupil should also receive a Bible lesson; we have never had any large number of pupils, because of the organised opposition among the Parsis to anyone coming under our influence. Those who have come have mostly been anxious to learn the piano, singing, English or French, and much of the teaching has been very elementary, but still the pupils, some of them married women, have been very interesting, and though often at first the Bible teaching has been unwelcome, we have had the joy of seeing a gradual change in their attitude. Most of our teaching has been done in English, for just now the Parsi nation is ready and desirous to adopt everything that is English, except just that very Christianity which is the foundation of everything which is best in us as a nation.

Lectures.

This, too, has helped us to collect together from time to time good audiences of Parsis for lectures, meetings, &c. The first lecture was a sad fiasco, for though it was announced to be for women only, the sole would-be audience were five men, anxious fathers who had come to see whether the Settlement were a safe place to which to send their daughters. Later attempts have been more successful and we have had very fair numbers for a lecture on Livingstone and one on Christian work among the poor in England, and other things. This is not the time at which to describe the more social and evangelistic work which is really as great a feature of the Settlement as the educational work. Details of this can be heard to-morrow at the Settlement meeting.

Our failure to get as many grown-up pupils as we wanted and other causes led to our opening last spring a small English-speaking school for upper class children. As yet we have only had twelve pupils, four of whom are English, but we feel that that little school, where daily the children drink in the story of Jesus and His love, and almost unconsciously

seek and mould their lives a little more on His pattern is one of the parts of our work from which we expect most fruit, though it may be that we ourselves may only have the ploughing and seed sowing, and that others may see the reaping long years hence.

The Parsis in Bombay furnish the greater proportion of the native women students. In speaking on educational work to a meeting of students, it will surely not be out of place for me to allude for a few moments to the women students of India, and the prospects of work on College Christian Union lines among them. Roughly speaking they are drawn from three classes in very varying proportions; from the English or Eurasians resident in India, from the Indian Christians, and from such communities as the Parsis or Brahmo Somāj.

**Work among
native
students.**

In Bombay, where there are about 40 women students (mostly medicals), half of whom are Christians and half Parsi or Brahmo, a meeting we held resulted in the formation of three Bible Circles, two of which have unfortunately dropped for the time. In Calcutta also several Bible Circles meet weekly, and in several other towns small bands of students meet, chiefly under the direction of the Young Women's Christian Association, which is widely spread in India. The work as yet is merely in its initial stages, and the exact form and name under which it will be done is not fully determined, but we hope and believe that under whatever auspices it is carried on, it will lead eventually to gaining some of the future leaders of women in India for the cause of Christ and of their fellow women.

Do not expect too rapid growth from the women students of India; we have to face in the work there problems with which you have not had to deal at home, and I believe it to be essential that we go slowly. We have to deal not only with students who need building up in the Christian faith, but with those who need evangelising from the very foundation; we have to deal with girls whose previous training has, as yet, very seldom fitted them for independent work in their colleges, and this necessitates the intrusion of an outer worker into College Christian Unions; we have to deal with Government Colleges, where strict impartiality to all religions has to be observed, and with Mission Colleges,

Problems.

where already the sole aim of the missionaries in charge is to teach and strengthen the Christian women students, and where sometimes at first sight it is difficult to see where the sphere of the College Christian Union comes in.

Preparation.

I tell you these few facts that you may be able more intelligently to pray for the Indian women. Students of Christian countries, I feel that in your hands, to a great extent, lies the future of India. Are there not amongst you those whom God is calling to devote all your education, but above all, all you are in character and soul to the task of evangelising, of training, of inspiring the women of far-off lands? Some of you are still at College; study then with your eye on Eastern lands, use your training time to the full, but meanwhile let your purpose in life be so strong and clear that it may lead others to the same goal. Some of you are teaching in High Schools; the training in teaching and in method is immensely needed, but do not let it steal the best years of your life from sheer lack of determination to break free and take the few months of evangelistic or other training which are so absolutely essential to a worker in the mission field.

These days are days of decision for many of us; we want our decisions to be made, not before men, but before God, on our knees. It is no romantic crusade for a few months to which we are called, but a grim earnest fight till our life's end, but those of us who have been in that fight can testify that those whom God sends out He never fails, for faithful is His promise, "Lo, I am with you all the days."

Evangelistic Work.

Evangelistic work in Theory.
Methods—Preparation . . .
Street Preaching in India. . .
Itineration in China. . .
Pioneering among North-West
American Indians. . . .

“As My Father hath sent Me, even so send
I you.”

Lower Exeter Hall,
Thursday Afternoon, January 4th.

Evangelistic Work in Theory.

THE REV. ARTHUR PARKER, M.A., OF BENARES.

**Need of a
distinct
theory.**

For ten years I have myself lived in Benares and have made the acquaintance of men who have lived there, therefore everything I shall say will not be entirely theoretical. Indeed, no theory is worth anything that is not founded upon and backed up by experience. I take it that we all who go to the mission field have a good theory of the sort of work we are going to do. Of course, we shall alter our theories, like our clothing, when we get to the sphere of work, but when you are doing any work, especially evangelistic work, you will find you need a distinct theory as to what you are to do, and how you are to do it.

The missionary goes to proclaim the Saviour. You may be surprised to find that saviours are proclaimed and believed in already, that the Hindu believes in the saving power of his saviour, and the Mohammedan believes in Mohammed, as intensely as we do in Christ. After a time we begin to realise in what sense Christ is a Saviour beyond all these and beyond all conception of these.

**Methods:
mainly
preaching.**

To come to our methods of evangelistic work. They are mainly preaching, and preaching just as the apostles, and—with all reverence I say it—just as our Blessed Master did. The open proclamation in the streets, and the personal appeal to individuals. It was supposed at one time that this was the only method, but gradually we have specialised, and now we find that the medical missionary and the teacher have each their particular opportunities. The old missionary was preacher and doctor and teacher, and a good many of us have to be that now, and if any man or any woman is going to the mission field, then I would advise them to make up their minds to anything and everything. What we want after special gifts of genius, is the genius of versatility—the man who can be a doctor, or even a professor, in an emergency, who can translate, who can edit a paper, who can put up a

chapel and mend the roof of his house is the sort of man we want in India, especially outside the big towns.

But let me call your attention to a very important factor in evangelisation. In India during the last fifty years the Government has taken up education, and the educational system of India is now increasing by leaps and bounds. The Government is sending out, year by year, numbers of our best educated men from Oxford and Cambridge. There are Universities which grant degrees of considerable value and we are working with people who believe in education, and for the first time in that country, education is open to every man in the country. Originally no one could be learned unless he were a Brahmin, and if a Brahmin taught a man of lower caste, the Brahmin's tongue would be cut out and the poorer man killed. But now all can go to school and pass on to the Universities. The result of this is that there is growing up an increasingly large class of natives who have been educated after the English methods. There is a great difference between the student in a Government College and one in a Mission College, and many say they are willing to run the risk of becoming Christians for the sake of having the personal attention which is given in the Mission Schools.

Education in India.

But when you meet these young men, what is the special difficulty? The educated young man is well up in all the interests of the day, and latterly the term "agnostic" has reached India. Our young men are more or less agnostics. You have, therefore, to deal with problems in India similar to those you would have to deal with in London. The young men come down and stand on the outskirts of the crowd, and put in a question here and there about Daniel or Jonah—any of the difficult problems about which we are exercising ourselves here. But we are finding that while these young men are finding these difficulties very great, yet their appreciation of Christian character is also growing. Some young men came to me lately to read the Bible. "We are reading Milton and Tennyson and other books for our degree and there are constant references in these to the Bible, and we think we shall read it for ourselves. Will you be our teacher?" they said. Of course I answered, "with pleasure." And we now read our Bible as English literature. Now you know how we can have opportunities for speaking the Word

Evangelistic work among educated men.

of the Gospel. I have found that the silent testimony of men of thought, of culture, who go out to India, stands in good stead. The young men will say "Here is Mr. So-and-so, a man of learning, of culture. He believes in Christianity, so must we."

Let no man going out to India think that his coming will be looked upon as an angel's visit from above. You will be regarded with suspicion, with doubt. Your message will be discredited. You will have to win your way, and every chance you get of a sympathetic audience will cause you to mark a golden day.

Preparation.

Now, as to the preparation for this work. I am sometimes tempted to say "Don't think of it till you get there." But now that we have a large and growing class of educated Hindus, I strongly advise a very careful study of the past history of the country itself, and its religion. It will stand you in good stead. Take Max Müller or any of the other writers who take up this subject, and get to know what they have been doing in the past. This is the key to the situation in many cases. If you appreciate the genius that inspired them, they will respect you because you regard them as something more than heathen. You must not be surprised if they apply higher criticism to your lives. You must know your own Bible thoroughly and at the same time you must know their sacred books. Problems that meet us here—tests to our faith and knowledge and grasp of mind—will meet us out there and the Hindu will expect these things to go together. The best men we can send with the best training of our best colleges, let these go out to India, to the villages if they like. Let them go there and use the best talents they have. They will find a most wonderful people and a people who will produce perhaps the most wonderful type of Christians that our Saviour will welcome into His kingdom.

Street-Preaching in India.

THE REV. WILLIAM SCOTT, M.A., OF DASKA.

Its scope and significance.

By our street-preaching we reach a section of the community that is not well reached in any other way at present. The educated youth of the country hear the Gospel in our schools and colleges, the women and girls are taught in the

zenanas and female schools, the needy are reached in our hospitals and dispensaries, but the vast majority of the working-class—the artisans, shop-keepers, the farmers and farm-servants—never hear the Gospel save when we carry it to them in our street-preaching.

I ought to say, however, that the term “street-preaching” does not perfectly express the idea it has been used for. Applied to preaching in the towns it is accurate enough, but India is a land of villages, tens of thousands of which do not possess what might be termed streets. We preach wherever we can secure an audience, and in the Punjab, which is largely agricultural, we often do so at the wells, or farmhouses. In the villages themselves we get our hearers, either in the locality where the shops are found, or at public rest-houses, and there is one of these for the accommodation of travellers in connection with every village, however small. The term “street-preaching,” therefore, must be understood to have a wide significance.

In some respects street-preaching is the most difficult kind of work in which the missionary is called upon to engage. This arises from the fact that he is surrounded by people of so many different religious sects, and speaking various dialects. Not only must he possess the ordinary qualifications for an open-air preacher—good voice, ready speech, pleasing manner, tact, and some degree of humour—but, if he is to leave any real impression upon the hearts or minds of his hearers, he must have some knowledge of the various races, of their lives, of their social and religious ideas, of their language and ordinary modes of speech. Punjab audiences are continually changing. Now the audience is largely Mohammedan, now chiefly Sikh, now Hindu, or it may be composed of all classes in almost equal proportions. I have seen as many as three languages adopted successively in one open-air meeting—Hindi, Punjabi, Hindustani—according to the constitution of the ever-changing audience. You can understand, therefore, that a preacher who can distinguish his various hearers and adapt himself to their respective modes of thought and speech, possesses a power over them that a preacher, unable so to discriminate, lacks.

The Punjab audience is a very varied one. The follower of the Prophet is sure to be there. He knows very little of

**Necessary
qualifications.**

**Varied
audiences**

**Moham-
medan.**

his own religion. He can quote from the Koran in the original Arabic, but he has been taught it as our children learn their nursery rhymes. However, his traditional beliefs are held all the more tenaciously because of his ignorance. The Mohammedan's hope is in his works and especially in his prescribed religious duties. Repetition of his Creed in orthodox fashion is effectual in atoning for all sin. The Law, the Psalms, the Gospel, he believes, were of God, but have been either lost, or corrupted, or—according to a few—repealed. Christ he admits to the rank of prophet, but he denies that He died, and indignantly repudiates His claims to divinity, or to save sinners. As a rule he is suspicious of the Christian preacher, and attacks most vehemently when anything displeasing to himself is uttered.

Hindu.

The Hindu, too, is there. Believer in a multiplicity of gods, and an idol worshipper. He has no difficulty in accepting the facts of Christ's Incarnation or Divinity, for his gods have frequently been incarnate. He is without the Christian hope, however, for he knows no way of escape from the succession of births that, by an inexorable decree, he will have to pass through. Yet he would be the last to think of accepting Christianity, whatever it had to offer. He is proud of being a Hindu, and is rigorously scrupulous in maintaining the laws of caste. To become a Christian would be to break caste, and become an outcast, and this is the unpardonable sin. Moreover, Christianity is a thing of yesterday; Hinduism has always been. Christianity has an open door for all and sundry, while Hinduism is exclusive. Christianity levels all distinctions; Hinduism recognises parentage and position, and administers to the national conceit of its people.

Sikh.

The Sikh—follower of the ten gurus—will surely be present. He can boast of his kingly name, Singh, and of his honourable traditions. He thinks of the day when the Punjab was his, and how his forefathers—of unshaven locks—gained the land, acre by acre, by overthrowing armies vastly more numerous than their own. One can see at a glance that he is naturally proud. He feels that Christ's messenger cannot have much for him, for he, too, believes that idolatry is wrong, and it was for this very belief that his forefathers broke away from traditional Hinduism. He

flatters himself that he is already acquainted with much that Christianity teaches, but he considers that it would be inglorious to accept salvation through One Who was a Child, and is reputed to have died as a criminal.

On the outskirts of the crowd a low caste man may be seen. He keeps at a safe distance from his high caste neighbours, lest by his proximity he give the other offence. He has no caste to break. On the contrary, so long has he been despised and outcast, that he never imagines that he can be bettered or that the Gospel preacher has a message for him. And holiness is a theme so foreign to his thought, that he usually has no conception of what is being said. **Low caste.**

It seems desirable at the outset to explain how our preaching usually commences. I may say that we can have no hard and fast rule. "He that winneth souls is wise." In towns, I know, people betake themselves to the preaching-shops, where, at certain hours, they are sure to find the preachers at their post. In villages, however, a fixed preaching-shop would be unserviceable, for there we have to go wherever an audience is most likely to be got together. If we can succeed in beginning a conversation with anyone, we know that every man or boy, who passes that way, is certain to stand, though only in curiosity, until he discovers who has come and what his business is. If the preacher can sing he has an additional advantage, and it will help him still more if he be accompanied by others who can sing. This never fails to gather an audience; and in India several brief addresses, interspersed with singing, are decidedly to be preferred to one long address, however good. Once a start has been made, it may happen that we are allowed to give a full address. This, however, would not be the most encouraging reception we could hope for. The native mind is naturally inquisitive, and the native himself naturally a homely individual, and seldom has any shyness or reserve in expressing his thoughts. If, therefore, the address makes him think at all, he is almost certain to interrupt, either in order to gratify his own curiosity, or to dispute some statement made. **Methods.**

Experience has made us raise the question as to the advisability of assailing in our public preaching of the Gospel their religious books or beliefs, their prophet or their gods. **Aggressive tactics.**

Argument.

I do think we ought to abstain from this as much as possible, though I believe we ought to attack, and attack unmercifully, their sins and shortcomings. Native preachers as a rule err in this matter by failing to distinguish between what is universally sinful and what is sinful only from the Christian standpoint. No doubt their religious souls burn as they think of the bondage from which they themselves have been so recently delivered, and in which their hearers are content to remain, but they are not likely to favourably impress their hearers by giving full play to their feelings in this public fashion. People only resent such personalities, being too ignorant of the real meaning of their worship either to defend intelligently their own attitude or to appreciate the Christian argument. Nor is it advisable to argue, if argument can be avoided. The opponent who begins the discussion is the least likely of all to be convinced, while any who might be impressed thus, can be better reached in some other way. Most of us have come to this conclusion from bitter experience. Often have we come home from our afternoon preaching dissatisfied, because we had allowed ourselves to be drawn into fruitless controversy, and afforded thus only amusement instead of soul-stirring stimulus to the crowd that had gathered round us. Yet it is no easy matter to avoid controversy, such restraint demanding prayer, forbearance and self-possession.

A typical illustration.

A typical illustration will enable you most accurately to understand how we proceed. We have sung one or two hymns, and someone proceeds to speak on some simple, but interesting topic, as a miracle or parable of our Lord. The subject of Christ's power to forgive and cleanse from sin is certain to be introduced. If the death of Christ happen to be mentioned, some Mohammedan will very likely challenge us:—

"Did you say that Jesus died?"

"The Word of God declares so, very plainly."

"Tauba, tauba!" (holding his ears)—in mingled amazement and anger. Translated freely, he means, "May God forgive you for making such a statement, and me for listening to it."

He is calmed, however, when we assure him that Christ is not dead, but alive.

If the expression, "Son of God," is used, the follower of the Prophet is even more enraged. "God can have no son," he says. "Ask forgiveness from the Almighty. Praise His Name that He did not smite you dead where you stood."

Or we may be asked—quietly enough, but in bitter sarcasm—how Christ came into the world. Their aim is to mock the story of the Virgin Mother. To the Mohammedan we reply that if he knew his own book well enough, he would not have to ask such elementary questions. The Hindu however, has only to be reminded of the Incarnation and the power of God.

Questions and objections.

When the subject of salvation is introduced they have much to say.

"How do you declare that Christ saves, when He Himself asserted that He was not holy?"

(We explain the meaning of the passage referred to.)

"Then He has made you holy, no doubt, since you come here preaching to us."

And one needs to have a very clear assurance of one's acceptance with God to meet their thrusts unflinchingly.

"Then So-and-so also must be holy"—referring to some Christian of the neighbourhood. "He bought some straw from us and promised to pay for it last month, but we have never seen him since the transaction. That's holiness, is it?"

Very probably this is a fabrication of the moment. We admit that the Christian is weak, but assert that the religion is not to be judged by those who profess it. We remind them of undoubted Christians whom they know, in whom the wonderful power of God has been manifest, and we ask why it is that Christians are judged by a different standard from other people—for they never talk of good and bad Hindus, or of good and bad Mohammedans. They often admit that we have truth on our side and that we are doing good, but they assert that it is the duty of each one to remain faithful to his own religion. We reply that not religion but goodness prevails with God, and that their religion has not availed to affect their lives, and we promise that Christ will do all for them.

Very often, however, their remarks may be most unpleasant. It even happens that there are hearers present, who have come for the sole purpose of discomfiting the preacher and exposing him to ridicule. They accuse him of

Disconcerting queries.

preaching for money. "What's your salary?" "How much do you get?" He replies "Food and clothing." "Food and clothing, indeed—three hundred rupees a month, and we have to work hard for ten. Preaching is a profitable occupation." The missionary reminds them that to himself he stands or falls, and that the blessings of the Gospel are offered to them without money and without price.

"You are low caste men and you would have us also to degrade ourselves." He answers that the real low caste man is he whose heart is full of corruption (and this is a proverb from their religious books). He admits that Christ and Christians love the poor outcast, but asserts that in this lies the only hope that that unfortunate class has. Yet so great is this stumbling block in the eyes of the high caste, that I have heard the Christian missionary as he passed through the streets greeted by the boys at play as "the high priest of the low caste people."

We never know beforehand whom we may meet, or the line of argument that may have to be adopted. On several occasions we have been challenged in the light of a passage of Scripture, to say to a house "Be thou removed," on the assurance that the challenger would become a Christian if we gratified his curiosity. And we have at times replied that such a miracle would be nothing compared to the changing of a man's heart, because the removal of even a mountain would only depend on having plenty of men and sufficient time.

Once in a village, while the Gospel was being preached, an educated Hindu entered the crowd with a book of 276 objections to the Bible, culled from the Bible itself. He challenged us to answer them before we should go further. I told him we were ready, but that 276 was a "big order." Three were selected at random. The last one was on the subject of "temptation." It stated that in Matthew vi. 13, and James i. 2, contradictory views of temptation are found, the one passage calling it good, and the other characterising it as an evil. The other objections were of this nature. By our readiness to hear and answer their questions, we obtained a very strong hold on that village.

The worst form of opposition we meet with is shown by the Arya Somāj. They are reformed Hindus, accepting the Vedas, but rejecting idolatry and all the traditions that form

**Bible
difficulties.**

**The Arya
Somāj.**

the basis of modern Hinduism. These Aryas adopt the tactics of their founder Dayanand, who died some eighteen years ago. Their method is invariably to expose the preachers to sarcasm and ridicule, for they know well that as a general rule no retort will be made. The personal appearance of the missionaries is not beneath their notice. They ridicule our doctrines, and particularly the scheme of salvation by a Child, and One Who died as a criminal. They remind us that our religion and our Book are things of yesterday compared with theirs. One has actually told me that he himself could trace his ancestry back for a hundred thousand years, and that was but a drop in a bucket compared to the age of the Vedas.

Occasionally it happens that a meeting becomes so disorderly that preaching is rendered impossible. In such a case singing has the effect of oil on troubled waters, and it permits the preachers to depart in peace. Judgment and decision on the leader's part, however, may put a stop to disturbance before it has gone too far. In Gujrat, while preaching was going on, a young Mohammedan, who had been irritated by something or other, pushed himself forward and said that he challenged the speaker to controvert certain statements. The missionary, who was sitting near by, rose at once, and requested the objector to be quiet, adding, "We are not quails that we should fight." It was a spontaneous reference to the habit—common at the time—of keeping quails for fighting purposes. The thrust was eminently successful; it discomfited the youthful contestant, and yet put the audience into a good humour.

It is difficult to give thus an accurate idea of our street preaching in its serious and its humorous aspects. Our aim, of course, is to reach the consciences of the people, and through the conscience to influence the hearts and lives. But to reach the conscience much opposition has to be overcome. Their fatalistic tendencies of thought often stand in the way. They even blame God for their most palpable wickedness. "It was the will of God," they say. "I could not have done otherwise." "There's no sinner in the sight of God," said a Hindu shopkeeper once, who had been feeling the force of the Gospel address, and whose business dealings were not of a creditable nature. And even when they

Disorder.

Hindrances.

become convicted of sin they have an idea that a more faithful performance of their religious ceremonies will cover a multitude of sins. And so when we arouse them, and they search for peace, they seek it in their own religion, and from their old traditions. The few, and only the very few, think of Christ, and "seek, if haply they might feel after Him, and find Him."

Results of the work.

It but remains for me now to summarise briefly what is accomplished by our street-preaching.

(a) A large section of the community, that would otherwise be untouched, is reached.

(b) We are gradually enlightening the consciences of the heathen, and giving them the knowledge of sin. In this manner the way is being steadily prepared for a more general acceptance of the Gospel in the near future.

(c) Dissatisfaction is being created in the breasts of the heathen, and many are beginning to feel that all their ordinances and ceremonies have been in vain.

(a) Here and there first impressions have been created. When we discover such cases we endeavour to keep an eye on them, and by giving them every encouragement, to help them forward, step by step.

Demands on the preacher.

But such responsible work makes great demands upon those who engage in it. It requires a considerable knowledge of the people and of their languages. An experimental and very real knowledge of Jesus Christ, too, is necessary, both in His power and in His love. And there is needed a very large measure of the Spirit of Christ—boldness to testify for Him under all circumstances, wisdom to accommodate oneself to a variety of circumstances, patience to bear with the simple but earnest seeker, meekness to accept rebuffs and be unaffected by them, and love to preserve ever and in steadily increasing measure the passion for human souls and the longing to see the Son of God honoured in the hearts and lives of men.

Missionary Itineration in China.

THE VEN. ARCHDEACON MOULE, B.D., LATE OF MID-CHINA.

My personal experience of itineration in connection with Christian mission work in China goes back some years. The

Gospel of the grace of God remains the same—God's Salvation changes not—but our methods of making it known, and through His grace bringing it home to the people, may be modified. But it is, I think, a mistake to suppose that new plans always supersede old ones. They may improve to supplement the old, but they often find the old invaluable and still full of life. But in such a work we must ever welcome with joy any fresh new help and method which God gives us.

Speaking then of itineration in the regions of Mid-China with which I have been chiefly connected, Ningpo, Hangchow, and Shanghai, and principally with the first of them. I may notice first :

The necessity for wide-spread "going everywhere preaching the Word." The population is very great. The noble hills, all aglow with azaleas in the spring, and beautiful all the year round, have large numbers of inhabitants; villages and hamlets being scattered in all directions on the higher slopes as well as in the lower valleys. The Ningpo plain, about thirty miles long and twenty wide, is supposed to contain 6,000 towns and villages, and they stand so close together that it is possible to visit eight or ten in a single day, spending an hour or so in each place. I mention this only to show the multitude of places for itineration, not to recommend a method.

**Necessity for
widespread
itineration.**

Then, secondly, there are great facilities, especially in the late autumn and winter and early spring, when the rice fields are not inundated, and you can traverse the country in all directions. The weather, also, from September to the middle of June, allows of itineration and open-air preaching without danger from excessive heat. The people also are for the most part friendly and accessible, and in almost every place some will be found with serious thoughts and questionings as to the soul, and the life beyond. I remember well my dear and honoured brother, the Bishop of Mid-China, speaking to me with deep affection of the great and populous Sanpoh plain, near Ningpo, where he had widely worked, longing for the salvation of the multitudes there, and of his love of the blessed work of proclaiming the Gospel amongst the generally friendly and kindly people. I visited once, with faithful Chinese preachers, a little village, so small that I had almost passed it by, till I was recalled to duty by my Chinese friends.

**Great facilities
in the plains
and hills.**

We began to talk to the friendly villagers, and to tell our Divine message, and almost immediately the glad tidings seized on the heart and faith of an old man, convinced of sin, especially of violent temper and language, and unable hitherto to find hope or peace. He received the truth in the love of it. God's grace, by the power of the Holy Spirit, gave him change of heart and victory over sin, and glad life of faith in the Son of God. He lived a happy Christian life, and departed in calm faith and glad hope.

Necessity for orderly and continuous visitation.

Then, thirdly, orderly and continuous itineration, with repeated visits to the same places, is necessary. I was encouraged once amidst much discouragement by my Chinese helper telling me of his own conversion. The first time the missionaries "itinerating" visited his home, he "took his eyes," and merely stared at the strange apparition, his first sight of foreigners, and not a word of their discourse did he hear. They came again, and he "took his ears," and listened with amazement as they spoke *Chinese*, not their own strange talk. But not a word did he understand, that is, no meaning came home to him. They came again, and God "opened his heart," and he believed and received the Gospel.

Methods of work.

In some places, and under some circumstances, many plans may help the itinerator. A small magic lantern may be used where a quiet audience can be guaranteed, or banners with specially chosen texts may be displayed, and these texts form the chief subject of the address.

The itinerator will invite his hearers also to central places where Divine worship may be seen, and more continuous teaching be secured, and where some of the outward proofs of Christian benevolence in hospitals and dispensaries are to be found, leading on to the complete cure of the whole being from sin and sin's curse.

Origin of the T'aichow Church.

The comparatively recent development of Christianity in the T'aichow district in Chekiang, beginning thirteen years ago, owed its origin to a combination of educational, evangelistic, and medical work—students in our Theological College at Ningpo spending part of their course in itinerating amongst the town and villages, and their message reaching the ears of a man who had taken to opium. He came up to the mission hospital to be cured, and there received, through God's great grace, cure of body and God's salvation, and

through him the work begun, where now nearly 1,000 converts are reckoned.

Above all the itinerator should know his Bible well. There the surest, because the Divine, answers to cavil and opposition are found, and to this we must ever appeal. In the city of Chuki, some few years ago, the present Bishop of Victoria, Hong Kong, was preaching with Chinese Christian students. A man in the crowd rudely, and almost violently, opposed. Instead of haphazard answers to captious questions before the crowd, the preacher called one of the students and asked him to invite the opposer to talk quietly on the doubts which he so loudly expressed. He did so. The man went aside, and with great heat and vigour expressed his disapproval and objections. For each question the Christian turned to God's own answer in His own Book, till, at last, the opposer exclaimed, "That is a wonderful book, it knows my thoughts, and answers them all!" And he became an earnest Christian.

Need of knowing the Bible well.

May we trust more to the Divine Immortal Truth of the Gospel of the Grace of God, in His dear Son, and by the power of the ever blessed Spirit of God.

Pioneering in North-West America.

THE REV. EGERTON R. YOUNG, OF CANADA.

I don't want to go over any ground that has been so well and so profitably gone over. I want to take you with me across the ocean to that great colony of the Empire that is attracting a good deal of attention just now, and away up to the northern part of it. Canada is larger than China, larger than India, larger than all Europe with Russia included. The southern part and the western is a land that will have one day perhaps a hundred millions of people in its woods and fields, and as many more in other habitable parts of it, but my work was away in the heathen lands, among the Red Indians, where the shriek of the whistle of the railroad has never been heard, and will not for many years to come. The old land vehicle is the dog-sleigh and we had to travel thousands of miles by that.

Canada.

The Indians live by hunting and fishing. They are far

Life among the Indians.

away from civilisation. In the Lord's Prayer, where we say "Give us this day our daily bread," they say, "Give us something to keep us in life." It may be roasted beaver ; it may be skunk ; it may be bear's ribs ; or it may be wild duck. The missionaries live as do the people. It was impossible to get out supplies, the cost would have been so great. We only received our letters and papers twice a year. We waited six months for the daily paper, so we did not have bits of news fired at us in the morning and contradicted in the evening.

We found the people sick of paganism, with the exception of polygamists and a few others. Masses of people longing for the Gospel, and so I had a large pioneering among these northern tribes. I used to start off in the early winter with my train, sometimes four trains of dogs, and with me as guide one of these wonderful Indians who can go anywhere without being lost. It makes no difference whether storms howl and the snow in blinding violence is driven hither and thither—on and on without any hesitancy these men would take me over vast wilds more distant than Inverness is from where we are to-day. Night overtook us and with our snow shoes and shovels we dug a place in the snow, gathered logs and made a fire, cooked meat and ate it, said our prayers and lay down to sleep, and this sometimes for thirty nights in succession. Sometimes the wolves attacked us and we had to encircle ourselves with a ring of fire to protect us.

**Their joy to
hear the
message.**

But when we reached the Indians we forgot our hardships. The joy with which they listened to the message was simply marvellous. The first thing was to convince them that you were there for their good. Most of these people have an idea that where the ambitious white man goes he goes to advance his own interests to their detriment, and so we missionaries must convince them that we are not so. So on our arrival we gathered the Indians together around us and said, "Now look here ! we have come with this Book, we have left our friends in tears ; we have come more than 3,000 miles to do you good ; we want to show you that we are here only as your friends. We know you are sinners and know not the Gospel, and we want you to listen to it. Now, we want you to be our friends." I then took every key from every lock and broke them, and threw them into the river Nelson, and the Indians responded to that kindness by never stealing a thing

from us. I don't know whether in China or India they could do it, but we did it among the Indians with great success.

In our journeys we carried a rifle and shot-gun. Well, if any of you are thinking of going out there, you must be a crack shot; you must know how to shoot a wolf at 500 yards and a deer at 800, because your dinner may depend upon the accuracy of your shot. We lay down on a rug at night, and sometimes the rain would come, and those who have been in America know how it does rain when it tries. And we just took it. There was no roof above us, so we took the wetting, and in the morning wrung a bucketful or two from our blanket, wrung out our clothes, and went on. I have gone on in that country for five days without dry clothes, and have never once caught a cold, as I have from half-an-hour in one of your London fogs.

**Physical
qualification.**

Well, the first thing in successful pioneering work is to win the confidence of the people. Let them know you are there for their good. I have had a visit from a chief who sent seven hundred miles to have a talk with me about government matters. Some affairs were to be settled with the Governor, and he actually sent seven hundred miles to me to tell him what to do. He said to me, "You are the friend of the Indians. You will not let us be cheated, and so we will do what you say." And so when the Governor came to make a treaty, the whole thing was arranged in half-a-day. On the Governor's asking how the Indians understood it all, and had made up their minds so soon, the chief said, "We had the missionary here, and he told us what you would do and what we should do, and all the nonsense we let go. He is the true friend of the Indian, and you represent the Queen that we all love as the Great Mother."

**Winning
confidence.**

In pioneering—going among tribes who never heard a sermon—stick to the old Book. Don't get into controversy unless necessary, but stick to the old Book. I felt its worth more and more as the years went on. It grew and grew and grew. It is wonderful the way we get hold of the people. At first when we went to their villages, they said "Here, you white men, go away. We don't want you here. You only bring trouble—measles and coughs, and all sorts of things." They would not listen to me. But one evening there came back to the village a team of footballers. They

**Using the
Bible.**

play football there, but they don't bet, and they don't go afterwards to public-houses to get drink. "Look here, boys," said I, "I have got a book that tells about a man as strong as the whole of you." "Oh, what a lie that is!" they say. I had expected their challenge. "Now," I said, "come and sit down and listen." Then I open the Bible and tell them about Samson. "Now can you equal that, the whole dozen of you?" "No, we can't." Then these Indians want to hear more from that Book. I go to another tribe in the north, where the men are all over six feet, and they look down on me and call me the "little fellow." I say to them, "Look here, boys, I have got a book that tells about a man who stands higher than if the second tallest of you stood on the shoulders of the tallest." "Oh, what a lie!" "All right, come and listen." And I read to them about Goliath, and put him at the highest figure the commentators give him. And I win these Indians through their curiosity to hear more. Then when we talk about love—the Saviour who died for sinners—that is a difficulty for them, so different from their terrible ideas of revenge. But then I tell them the story of one of their old Indian chiefs, who overcame this idea of revenge, and that makes a great impression on them. That appeals to them.

Difficulties
and
possibilities.

There are difficulties. Savage Indians would come to our house where there were children two or three years old, and they would take them and keep them in the woods for two or three days. We just had to trust in God. We knew they were trying us, and when they brought them back they would say "These people love us. They even let us take their little children." It was a hard life, this itinerating work; but it was a blessed life. So, brethren, don't be afraid to itinerate. Oh, the joy of finding out people who have never seen the Bible! Oh, the possibilities of the future! The whole world for Christ! May God send us out in the right spirit!

Medical Missions.

Medical Missions in Theory.
Their Relation to Evangelistic
Work. Qualifications of a .
Medical Missionary. . .
Hospital Work in China. .
Medical Missions to Mohammedans.
Women's work for Indian .
Women.
A Message from Persia . .

"Be sent them to preach the Kingdom of God
and to heal the sick."

' Bear ye one another's Burdens, and so fulfil
the Law of Christ."

Medical Lecture Theatre,
Exeter Hall,
Thursday Afternoon, January 4th.

Medical Missions in Theory.

HERBERT LANKESTER, M.D.

The subject which has been committed to me this afternoon is that of "Medical Missions in Theory," a subject which a few years ago would have been dismissed very briefly with the idea that medical missions were hardly more than bribes to draw people in to hear the Gospel, mere secular adjuncts to missionary work. I venture to think that there are comparatively few to-day who would take such a narrow view of their power and usefulness.

**The real object
of a missionary
society.**

Before we can properly consider our subject we must form some clear conception as to what is the real object of a missionary society, as to what that Gospel is which missionaries are sent forth to preach to the thousand millions of heathen and Mohammedans in the world. Is it that they are sinners, and that their sin may be forgiven through a belief in Jesus as the Christ Who was offered up, one sacrifice for the sins of the whole world? Certainly; but surely something more than this. Our Lord did not come down to earth merely to preach a theoretical religion, nor even only to give the world through His death salvation from the wrath to come. The law of Moses had failed to make the people of Israel holy. The Son of Man came that He might win the love of human hearts, knowing that those who love Him will keep His commandments. So every true missionary to-day does not preach a mere formal religion; he wishes to show forth the Christ-life, he wishes to teach that Jesus came that He might "save His people from their sins" in the fullest sense of the word, that Christianity is not a mere creed but a new life. A heathen may become a Mohammedan—he gives up his idol-worship, and, instead, mumbles a few prayers several times daily; but the would-be Christian soon finds out that if he is to be enrolled under the banner of Christ he must keep his new Master's commands, he must serve Him.

There are men at home and abroad who are evidently

endowed by the Holy Spirit with special powers of preaching. They come, they preach, they disappear, and God greatly blesses their words, though but little may be known of their private lives ; but we must recognise the fact that with regard to the great mass of religious teachers it is very often the life of the man which is the great power in making his gospel known—it is the life that tells. The heathen abroad, as well as the worldly man at home, is apt to ask, not what does the preacher say, but what does he do. I think, therefore, that I may take it for granted that it is of the utmost importance that missionaries shall in some way or other come into close touch with the people they are trying to reach. It may be difficult to do this in a large parish at home, but it is a thousand-fold more difficult abroad. The population of the district committed to the care of the missionary is, as a rule, so infinitely greater. In Mohammedan countries, for instance, the people will not come to our churches, preaching in the open air is forbidden ; it is difficult to get the Moslem boys to come to our schools ; it is, in fact, almost impossible for the missionaries to get into anything like close touch with the men, and though this difficulty may be greater in Moslem lands than elsewhere, yet it obtains to a greater or less extent throughout the mission field. I hope later on to point out that it is one of the most important functions of the medical missionary to bridge over this gulf.

It is the life of the missionary which tells.

Before I proceed further I ought to define a medical missionary as a qualified medical man or woman who is definitely commissioned to go into the cities of the world to heal the sick that are therein and say unto them, "The Kingdom of God is come nigh unto you." A Christian doctor may be very useful to the other missionaries in a Station, as he may be in a parish at home, but he ought not to be sent out as a medical missionary unless he himself is qualified not only to heal the sick, but also to give his Master's message.

Definition of a medical missionary.

I need hardly say that the details of the work vary in different countries, but, as a rule, the mission is commenced by the opening of an out-patient dispensary, the Gospel being preached to the patients who come together ; then, sooner or later, an in-patient department is added, with greater opportunities for systematic instruction ; and subsequently

itinerating work, branch dispensaries, and the training of natives.

Now, let us consider how this work is being used of God to make His name known among the heathen.

Medical missions—the heavy artillery of the missionary army.

Firstly, I would say that the doctor is often the only missionary who can start work in a difficult place. The people may hate Christianity and the Christian; they may make it impossible for an ordinary missionary to live amongst them; but they have their times of sickness and suffering as we do; they see that the doctor, whatever his religion may be, does supply a great and obvious need, and therefore he is not only allowed to remain, but is often gladly welcomed. More than once in the last two or three years the Church Missionary Society has received petitions from the inhabitants of bigoted Moslem cities begging that a doctor might be sent to them, and quite recently a heathen man presented the society with a large building, on condition that it was to be used as a mission hospital. The medical mission is thus the heavy artillery of the missionary army, in that it can effectively work in places that, humanly speaking, could not be reached by others, and it paves the way for other workers to step in and make a combined and continuous attack. Many look upon this power of working among hostile people as the main feature of medical missions, but this is only one side of the doctor's work.

A means of exhibiting practical Christianity.

A patient comes to the hospital with a sore that none of his own friends, much less those unknown to him, would touch; the doctor or nurse proceeds to cleanse and dress it. The man may be surprised, or more likely he has been already told what would happen; but probably he sees on the walls a picture of our Lord healing, showing forth His love to those who were round about Him, and he is taught that the missionary is there because God is love, and he realises, as never before, that Christianity is very different from what he has been taught to believe, and that it is not a mere system of philosophy, or a formal creed, but something that changes the whole lives of those whose religion it is. Not long ago I had a letter from a clerical missionary in China. He told of the baptism of a man; but this man had not accepted Christianity because he had heard it preached, either by the roadside or in the hospital; but he had watched the

missionary (in this case not a qualified doctor), and had seen how he had treated the poor sick Chinese who had come to him, and he was thus led to believe that the missionary had some power which he had not, and thus ultimately was led to the Saviour. The doctor and the nurse spend their lives almost within sight of the patients, and I believe that the opportunities of exhibiting Christianity which come to them are in themselves quite sufficient to justify the existence of medical missions, quite apart from their power of breaking down the opposition of the people.

But thirdly, we must remember the wonderful power of attraction which, as a rule, the medical mission possesses. The Government of India will not allow any missionaries to work beyond the frontier, in Beluchistan, Afghanistan, Kafiristan, or Tibet. Are the millions inhabiting these countries, therefore, to be left without any knowledge of God? Surely not; we cannot go to them, but in some way they must be drawn to us. God is using medical missions to accomplish this, thousands coming from Central Asia year by year to the hospitals at Quetta, Dera Ghazi Khan, Dera Ismael Khan, Tank, Bannu, Peshawar, and Srinagar. But if people of inaccessible countries can thus be taught, this power of attraction is equally of use when the magnet is in the centre of a large district committed to the care of a band of missionaries, and I hope that the time will soon come when medical missions will be looked upon not as exceptional agencies, to be used, only in exceptional places, but when no large mission centre shall be deemed complete without an institution for preaching and healing. A short time ago the Church Missionary Society was asked to send a medical missionary to work in the Nuddea district in Bengal. The missionaries are in charge of a great district, the villages of which they are only able to visit once in two years; they represented—and, I believe, they were quite right—that if they had a doctor working with them at the centre of that district they would be able to keep in touch with the villages throughout the year, and thus the influence of all the workers would be very largely increased. It is not my business this afternoon to deal with facts, but I could tell you of many instances where a patient from the mission hospital has been the first missionary to his own people.

Their value in attracting people from a distance.

In helping to
break down
superstition.

Fourthly, in considering the theory of medical missions we must bear in mind how often the practical, everyday religion is based on some superstition with regard to disease. The "god" will send some evil unless certain offerings are made; how commonly that dreaded punishment comes in the shape of sickness. The native *hakim*, priest, or medicine man, without difficulty diagnoses the cause of the disease, and any treatment that is adopted is commonly directed to appease the offended deity. A child becomes lame, the diagnosis is that there is an evil spirit within the swollen, painful limb, and after the child has suffered various forms of torture in the name of treatment, she is brought to the mission hospital, more dead than alive. Chloroform is given, and within a few minutes a little piece of dead bone is removed; this is shown to the friends and onlookers—no evil spirit but a foreign body, which having been removed, the doctor is able to promise a rapid and complete recovery, and that after all hope had been given up. A definite blow is thus often dealt to the superstition which is the very basis of their religious practices. Or, as in Africa, the medicine man has decreed that a sick person will die, but the missionary is able to heal, and again the prestige of the religious head of the village suffers, and the influence of the Christian is increased.

Apart from
making con-
verts, it is our
bounden duty
to alleviate
disease.

Fifthly, I would thoroughly endorse the words of Bishop Hoare, of Victoria, Hong Kong, formerly Church Missionary Society missionary at Ningpo: "If we saw no spiritual results, if we saw no converts brought out by means of medical missions, if we saw no doors open by their means, it would still be the bounden duty of Christian people to do what they can with this Western science, which God has given to alleviate misery, wretchedness, pain and disease wherever it may be found." If we speak of the love of God to these heathen, and they know that we can relieve their suffering, they are apt not to think much of our teaching if we do not carry it into practice. How the sickness and suffering of those now in South Africa appeals to the nation at large; but when we think of how our Lord went about healing those with whom He came in contact, ought not we as Christians to try and show this true philanthropy to those who are suffering terribly in heathen lands. If we, as followers of Christ do not help them, no one else will.

Lastly, I need hardly mention how important it is that, in the larger stations at any rate, there should be a doctor to look after the health of other missionaries. In many parts of China and Africa there would be no medical attendance for missionaries at all if it were not for medical missionaries. I am thankful to know that some missionary societies are waking up to the importance of giving all missionaries some small amount of clear, definite medical knowledge, in order that they may be better fitted to look after their own health, and also that they may be able to deal with simpler medical cases efficiently. But that does not lessen the value of the skilled advice when it can be obtained.

Need of a doctor to look after the health of the other missionaries.

I would claim, therefore, that a properly-equipped medical mission should result in (1) breaking down gradually the hostility of the people, and thus giving not only the doctor opportunities for evangelising, but also opening the door for other workers; (2) in exhibiting practical Christianity; (3) in attracting people from a distance; (4) in helping to break down the superstition which is often at the root of their practical religious belief; (5) in relieving a great deal of suffering—a Christ-like thing to do; and (6) helping to keep the missionaries of the district in good health.

Such, briefly, is the theory of medical mission work which I would bring before you, and I am thankful to know from experience that the day has practically passed when it is necessary to justify the existence of such work by reference to the lives of our Lord and His Apostles down here on earth, though still occasionally it is spoken of as “secular,” and as only an adjunct to the mission work of a station.

I now come to the very important question of the relation of the medical mission to the other evangelistic work of the district or station. I would at once state my conviction that the medical missionary ought to be in charge of the evangelistic work of his hospital, and that nurses and assistants, whether European or native, should be not only nominal Christians, but should also be real evangelists. It may not always be possible to get such native assistants, but it should be the aim of every medical missionary. The doctor ought to be able to give such instruction as to thoroughly prepare candidates for baptism (though, of course, the responsibility as to their fitness must rest with the ordained missionary

Relation of medical missions to evangelistic work.

who baptises). The doctor is the one who has healed ; he is probably the one who has won their love and respect, and often the inquirers will listen to him when they would not respond to any other member of the missionary party. While the doctor is in spiritual charge of his hospital, yet he should take every care that his work is carried on in close touch with the other work of the station. He should invite other missionaries to give addresses in the hospital from time to time and visit patients in the wards, and he should realise his privilege of often helping his colleagues by endeavouring to aid any sick Christians or heathen in whom they may be specially interested. All work outside the hospital should be conducted on lines thoroughly approved by the evangelistic missionary in charge of the district, if there is one.

Need of evangelistic missionaries attached to medical missions.

My experience, however, in connection with the medical missions of the Church Missionary Society would lead me to think that, as a rule, the number of patients coming to its medical missions are far beyond the powers of the medical missionaries to cope with from the spiritual point of view, and I think that in very many cases evangelistic missionaries ought also to be attached to the larger medical missions, if we are to take advantage of all the opportunities which are offered. Others are crying out that they cannot get into touch with the people, whereas not infrequently the medical missionary is overwhelmed, and would be thankful to have some laymen or ladies who would assist him in the spiritual side of the work, and help him to tell the patients of the Son of God, Who loved them and died to save them. I do not wish to think too much of the ministry committed to members of my profession, but clearly the opportunities given to the medical missionary are very great if the right man is at the head of the mission.

We thus come to the important subject of the qualifications of the medical missionary, and these we must divide into two heads—(1) the professional, and (2) the spiritual.

The professional qualifications of the medical missionary.

With regard to the professional fitness for the work, while I would not say a word against the work done by the non-qualified missionary, as long as he is strong enough to know what he can treat and what he ought to leave alone, yet I would earnestly urge the importance of the medical missionary being thoroughly fit professionally for his work. He will usually have to be general practitioner, consulting physician,

surgeon, oculist, aurist, dentist, and everything else. He will have to operate, perhaps, alone at first, instead of having the right scalpel or forceps put into his hand the moment he wants it. I do not say that necessarily he should have the highest degrees—that sometimes means theory at the expense of practice—but he should face the work he will have to do, and both he and the Society who sends him out ought to see that he is thoroughly fitted to carry on the work entrusted to him. As a rule the newly-qualified medical realises full well how little he knows, whereas sometimes a non-professional Committee thinks that as long as a legal qualification has been obtained it is sufficient.

A much more difficult question is that of spiritual fitness for the work. I hope it goes without saying that the medical missionary must be a keen evangelist. I fear that there are some who would require less evidence with regard to a doctor on this point than they would from, say, an ordained man. I cannot think that this is right, but is that sufficient in itself? I think not, and yet it is a matter of common experience—I have personally come across many cases, in fact, I am not sure that it is not the usual experience—that medical men, having spent five years on their professional training, have thought it hard that they should be asked to spend any further time in theological training; but what are the facts?

**His spiritual
qualification**

A man may be a saved soul, may be a good simple evangelist at home, may be able to point others to the Cross, and yet be quite unfitted to cope with the man who has real doubts, whether that man be an unbeliever at home or a Mohammedan abroad. He ought at least to have a clear grasp of the principal Christian doctrines, and be able to prove them from the Bible; and just as he ought not to be sent out until he has had, if necessary, extra classes on eye-operating, and attended a course at the School for Tropical Medicine, so even more certainly he ought not to go until he is fitted to be a competent evangelist to the people among whom he is to work. As I have said, I think that the proper position for the medical missionary is to be at the head of both branches of his work; but can we expect that others will concede this position unless he be willing to fit himself for it? Much of this applies almost equally to the nurse in a mission hospital.

It seems to be usual to speak of the professional work as so engrossing as to make it very difficult for the doctor not to neglect his missionary duties, and often at meetings prayer is offered specially for medical missionaries with this idea; but if the doctor has really left his home and has given up his earthly prospects in order that he may obey his Master's command, I cannot think that this danger is greater in his case than in that of other missionaries equally hard worked.

It is a little difficult to know exactly where to draw the line in dealing with the subject of "medical missions in theory," but as there are possibly some home workers here this afternoon I would say that in theory—and I hope the theory is being more and more carried into practice—in theory, the Society sending out the medical missionary should, as a general rule, supply him with what he needs for his work. The medical missionary usually has his hands so full that he certainly ought not to have much time taken up and a heavy burden thrown upon his shoulders by having to collect money at home to procure the drugs and instruments which he needs. I think that all I have said above applies to the medical woman as much as to the medical man.

In conclusion, our Lord Jesus Christ took upon Himself the commission in Luke iv. to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He went about carrying out this commission in all its fulness, and when He sent forth the Twelve, and subsequently the Seventy, He gave them power to heal as well as preach, and I cannot conceive that any man has a greater sphere of work for his Master than he who has been called by the Holy Spirit to the ministry of healing in the mission field. May God very abundantly bless those of you here before me who are hoping to enter upon this work, and I earnestly pray that many more may come forward to occupy the posts that are vacant in the mission field abroad.

Hospital Work in China.

D. DUNCAN MAIN, M.D., OF HANGCHOW.

We have had a paper read on Medical Missions in Theory, and now I want to say a little about practice in connection with medical mission work. I am very glad indeed, that the preaching of the Gospel is not confined to one particular way, but to every way that shows forth the love of God.

**Theory and
practice.**

Man has a body as well as a soul. This was very much impressed upon me, when, as a student, I came across a poor fellow and offered him a tract. He scowled at me and said: "It's a pity I can't eat it!" Theory—and practice!

But what we have to deal with is hospital practice in China. There are many hospitals in connection with all societies. Now, I understand that what you want to know in connection with hospital work in China is how that work brings men and women to a knowledge of the Lord Jesus Christ. That is the aim and object of all hospital practice, to work through men's bodies to get to their souls.

Take the out-patient department. I do not consider that itinerating is the chief work a medical missionary can do—to take a box of pills and a roll of plaster, collect a lot of people in a row, and pop the pills in one by one. It is not the best kind of work, although it is a good one. Neither do I think that out-patient work is the chief work that a medical missionary can do, but it prepares for the in-patient department. Take a man suffering from a broken leg; you go in and say, "What is your hope of a future life?" He says, "What about this pain?" Take the man into a little room, get his leg set, put him into a comfortable bed, and leave him. Go back in² half-an-hour, and he will say, "What was that you were saying about a future life?" and you can pour the Gospel down. We work through the broken leg, through the disease, through man's body, and we recognise man as having body as well as soul, and so we get to his heart.

**Out-patient
work.**

But the great work of the medical missionary is his hospital work. Every medical missionary who is sent out, as soon as he passes his language examination, should have a grant to build a hospital. He should be not only thoroughly

In-patient
department.

qualified, but thoroughly equipped. It is the hospital work that is the most successful, not only medically, but spiritually. Out-patient work is not very satisfactory either medically or spiritually. It is the in-patient department that overcomes prejudice, superstition, and ignorance and gets hold of opium smokers.

I shall illustrate this by the case of an ignorant woman. She came first to the hospital as an out-patient. She had a diseased leg which we could not cure, and she thought that we had an external remedy and an internal remedy, and that these two met in the leg and dissolved the disease. She could only be cured by having her leg cut off. The Chinese are a very complete people, and to be in the other world minus a leg, would be a great drawback, and we have had in our own practice after cutting off a man's leg to give it to him to take with him when he went away. We told this woman we could only cure her leg by cutting it off, so she went away. After some time she came back again worse, to see if she couldn't apply the external and the internal remedies. When we said "No," she went away again. Finally, she came back a third time and said she would have her leg off. She became a Christian, this ignorant woman. Before she went away, I said to her, "Now what will you do?" She said: "I will tell them, and if they will not believe me I'll just hold up my stump."

One Mandarin, who had been very much prejudiced against us, but whom we had persuaded to come, on leaving us handed me 100 dollars, saying: "That's for the good of the hospital," and I believe that man left a true believer on the Lord Jesus Christ. I would like to say that this blessed work reduces suffering, induces health, and produces happiness. I should like to give illustrations to prove how hospital practice overcomes the superstitious and wins the opium smoker for Christ, but my time is up; I cannot, however, close without making an appeal for men.

The kind of
men wanted.

In connection with this blessed work of healing the sick and preaching the Gospel of the practical form of the love of God, we want men, men, and I have been very much struck with the amount of young life at this Conference; the kind of men we want are *converted* men, *consecrated* men, men fully yielded up to God, not just consecrated to five shillings a year

for God's work in the foreign field. We want missionaries with *common sense*, and missionaries who are *competent*.

Where are the splendid men Volunteers for Jesus Christ? We do not want "stickit ministers." *Converted, consecrated, common sense*, and *competent*—these are the kind of men we want to illustrate the love of God in connection with hospital practice.

Medical Missions in Mohammedan Lands.

DONALD CARR, M.D., OF JULFA.

In these days, and especially before such an audience, there is no need to defend the principle of a medical mission. It is widely accepted as, among others, a Scriptural, practical, and successful method of carrying out the Lord's last command.

I have been asked to deal with the subject specially with reference to Mohammedan lands. Now, in Mohammedan lands, I venture to say that medical missions are perhaps more valuable, more urgently needed than in any other. Our marching orders are "Go ye into all the world, and preach the Gospel to every creature," and answers to the question "How can this best be accomplished?" are many. There are various recognised methods. Some engage in street-preaching in the towns and itinerating among the country villages; others in visiting people in their homes and receiving visits from them; others give up their time to the less sensational and more humdrum, but none the less valuable work of sitting at home translating the Scriptures and other books into the language of the people, or to teaching in schools and colleges. Others, again, engage in medical mission work. Now in Mohammedan lands one of the widest methods is denied to us. Whilst in out-of-the-way villages it is occasionally possible to get a good hearing out in the open, many flocking to see the stranger, in towns public preaching is quite impossible. The time has not yet come, in Persia at any rate, when we are free to go through the country, publicly in the highways and hedges proclaiming God's way of Salvation. Now considering medical missions in the first place purely as an evangelistic agency, we have here a means of reaching considerable numbers, speaking to them of the love of Jesus, drawing them together, instead of

**The value of
medical
missions in
Mohammedan
lands.**

having to go to them, from scattered villages and even distant towns.

Medical work
in Ispahan and
Julfa.

Ispahan is a large Mohammedan city, the number of whose inhabitants have been very variously estimated, but are possibly from 70,000 to 100,000. Julfa is an Armenian village, of perhaps 8,000 or 10,000. The two are separated by a river with about half a mile of country on each side. Up and down the valley of the river where water can be obtained are numerous villages. Julfa has been the head-quarters of our mission, it having been formerly impossible for Christians to live in the city, although now we are trying to push our work more into the town. In Julfa we have a Women's Hospital, with a Dispensary, open twice a week, where from 70 to 120 patients are seen; a Men's Hospital, with a Dispensary, also open twice a week, where 50 to 70 is the average attendance; a Dispensary lately opened in the town draws from 30 to 60 patients, while at one in Jubara, the Jewish quarter, also bi-weekly, from 50 to 100 patients are treated. These numbers are rough, but in all, perhaps, 500 a week are seen, and I think that this is under, rather than over-estimated. Not all, but a large proportion of these have the Gospel clearly put before them. The patients assemble, we go into the waiting room and explain to those who are there that recognising all good gifts as coming from God, it is our custom before beginning the dispensing to meet together, read a portion from His word, speak about it, and then joining in prayer ask His blessing on ourselves and our work. All are seated on the ground. The majority are usually poor and they come, old and young, with an endless variety of complaints. Among them we notice a few of the better classes. A Mullah, with his large white turban, seeks a seat at the upper end of the room. The dark blue or green turban of that man there indicates that he is a descendant of the Prophet. Here we see a dark blue uniform and brass buttons stamped with the "Lion and the Sun," the Persian emblem, showing the wearer to be an official under the Government, or possibly a general or a colonel in the army, and there is seated a well-to-do merchant with his black astrakhan hat and petticoat-like clothes; all sit down together. We seldom have any interruptions, and often has my heart been stirred at the sight of such a group of men bending forward listening quietly and intently while we read and

speaking to them of man's sin and God's remedy, and preach to them Jesus Christ and Him crucified. In itinerating work among the villages, medical work is valuable in drawing people together, though in the country districts the itinerating non-medical missionary seldom finds difficulty in getting numbers to come to see him in his own lodgings, even though he is not free to preach publicly in the streets. In Mohammedan lands the medical mission is the widest direct evangelistic agency.

But it has indirect as well as direct effects.

**Indirect
effects.**

Some 23 years ago a man named Khalil burnt his leg. As it healed the skin contracted and his knee was left very stiff. One night he dreamed that he was on the sea-shore, and he saw a vision of Christ on the sea, Who told him to walk to Him on the water and He would heal him. He started and as he walked the water became hard and firm under his feet. Then he awoke and found in his sleep he had put his legs close to the charcoal fire and the heat seemed to have affected his leg in such way that he felt it had become more supple. He rubbed it diligently with oil, and it soon became more movable and finally perfectly well. He longed to learn something more of Christ, but for 20 years he heard nothing. After that period of time, his wife, being ill, came to the Women's Dispensary at Julfa, and returned to her home with a New Testament, which proved to be the means of bringing Paulus, as his name is now, from death unto life. Many a Gospel or portion goes out in this way from the hospitals and dispensaries, and the Word of God thus spread must reach many who themselves have never been near us.

But it is our hospitals for in-patients which undoubtedly offer the most promising field for evangelistic effort. We have two; one for men with 18 beds, and one for women with 15. We have from 300 to 400 patients annually, who stay with us an average of 16 days. Here we have men and women spending days and weeks under Christian influence. I believe that we should concentrate far more effort on this branch of the work. It is the individual work which tells.

In-patients.

I don't know what is the experience of others, but my own experience is that the medical missionary himself is utterly unable to cope with this work. Pressed with work as

he often is from morning to night—dispensary and hospital work, visiting patients in their own homes, and receiving visits at his home, preparation of addresses, accounts, correspondence, and the one hundred small details which must be attended to and arranged for if the work is to go on smoothly and satisfactorily—he cannot devote himself as he would wish to do to the spiritual well-being of his patients. He can do something—addresses to out-patients, services, when possible, with in-patients, a word here and there, reading and prayer as occasion offers with patients in their own homes, a word in season at consultations in his own house and so on ; but it is absolutely impossible for him to keep up with one tenth of the opportunities which present themselves.

**Wanted—a
layman.**

Can this be remedied? I think there should be attached to every Mission Hospital, and I hope to get one attached to our's at Julfa, someone to work with the doctor, preferably a layman—one who is all on fire for God, and who could give up his time to this work—go in and out among the patients, get to know them, read, pray and talk with them, learn their stories, draw out their sympathies, and in one hundred ways show Christ to them as a living, bright reality, and be able also to follow up old patients as opportunity occurred, at the same time relieving the doctor of many details in purely business matters and so setting him free for more evangelistic work. It was lately said, by a somewhat dispirited worker in Mohammedan lands, that in his opinion the time had not yet come for much evangelistic work amongst Mohammedans. There is so much opposition ; it is so hard to get among the people. In Persia, at any rate, in connection with the medical mission we have difficulties, but of a different kind. It is difficult, yes, it is almost impossible to cope with the opportunities which offer themselves of preaching Christ to those who will, at least, give a quiet and respectful hearing. It is heartrending to feel, day by day, scores of opportunities let slip, which have to pass from lack of time and lack of workers. It seems to me that, particularly in Mohammedan lands where there are peculiar difficulties in getting among the people, special stress ought to be laid on the importance of this work amongst in-patients.

But the Lord's last command is not to be carried out

only by proclaiming the Gospel message with the lips. The spirit of Christ must be shown, the life of Christ must be lived, and few have greater opportunities for this—opportunities, let it be remembered, carrying with them the gravest responsibilities—than the medical missionary in his continual intercourse with the people. The indirect influence of a medical mission perhaps equals, if it does not surpass, the power of its direct evangelistic work in *fully* carrying out the command to preach the Gospel. The natural ground requires to be ploughed and tilled before it is ready to receive the seed, and to a great extent the natural law is true in the spiritual world. By kindness much prejudice is disarmed. Many come to us on account of their bodily need, who are bitterly opposed to Christianity and object to hear anything of the Gospel, but go away—I do not say having found the truth, but I do say, with hearts softened, and with views of Christianity very different from what they had on admission; and some, we believe, perhaps more than we think, with the good seed germinating in their hearts, which will, in God's own good time, spring up and bear fruit. Early in 1897 there was a great deal of active opposition towards our Hospital on the part of the Mullahs. We heard that efforts were to be made to get hold of those who were in the Hospital that they might be taken before Aga Najafi, the Chief Mullah, and be punished for having gone to the Christians. I told the patients what I had heard, saying that any who were frightened could go, but that if they wished to remain we would gladly keep them. Only one woman went. A young man, a theological student, was a patient—a member of a most bigoted class, and one who had on admission been himself very bigoted, and much opposed to Christianity, but whose attitude latterly had become much more friendly towards the Gospel. He said: "I should be very glad if they would take me before Aga Najafi. I would tell him that I went to the Christians in great distress, suffering from a badly burnt leg. They took me in and treated me kindly, giving me food and medicine, and taking much trouble for me, and that when he (the Aga) will do the same for me I shall be glad to stay at his house instead of at the Christians' Hospital." The answer showed how much that heart had been softened by Christian kindness, which contrasted

Medical missions as a means of disarming prejudices.

favourably in his mind with the indifference to his suffering shown by his co-religionists.

**Persian
medical
knowledge.**

Time does not permit us to dwell on the enormous amount of preventable suffering which has to be borne and is borne in a wonderfully stoical way by the inhabitants of a Mohammedan land—or the value of a medical mission looked at more from the point of view of the relief of human suffering. In Persia the prevailing system of medicine is of the crudest. Taken as it is with few modifications from that which was current in the days of Hippocrates, it consists chiefly in the distinction between hot and cold diseases with cold and hot remedies to counteract them. Of the most elementary principles of surgery they have the profoundest ignorance. In very many cases we are called on to treat not the disease which originally was slight, and would probably soon have been better if left alone, but the serious condition which has arisen as the results of treatment. To give you an example. We have very few fractures in Persia owing probably largely to the absence of wheeled vehicles and machinery, but in the last five years I have had some six or eight cases of gangrene of the hand or arm, from a fracture, in some cases as was afterwards ascertained only a supposed one, having been bandaged too tightly. From merely a humanitarian point of view, medical missions are loudly called for in Mohammedan lands.

**The effect of
medical
missions on
the status of
women.**

The question may be asked, “What are the social influences of a medical mission?”

Now one of the greatest social evils in Mohammedan countries is polygamy and the degradation of woman. It is a curse which drags the people down body and soul, and I believe that the medical missionary has unique opportunities, afforded to few others, of helping by his words and conduct to raise the social tone, and to show how infinitely superior is the Gospel conception of woman.

The advisability or otherwise of celibacy for missionaries has been at times discussed, but whatever may be considered more advisable in other cases, I believe that in view of this question, for a medical missionary in Mohammedan lands, the advantages of married life vastly outweigh those of single. Many women needing advice come to the medical missionary's house. Most of them are received by his wife and the doctor

sees them in her company. They here get glimpses of real Christian family life which perhaps is hardly possible in any other way. Or, again, there are numerous houses of all classes in which the medical missionary is invited to the andarun or women's quarters to see one or more sick members of the family. He is introduced to their family life and here he gets constant opportunities in the presence of the men of showing honour to the other sex.

It has been with some amusement and satisfaction that I have many times compelled a man publicly to show honour to his wife. A gentleman asks me to visit him as his wife is not well. I am received by my host politely and tea or coffee is brought in. Presently a figure enters entirely enveloped in a chaddar. I rise from my seat. My host is in difficulties. It is contrary to his custom to show any honour to his wife, but it is impolite to remain seated while I am standing. He begs me to be seated, but I remain standing till the lady sits down. Eventually his sense of politeness overcomes him and he rises, and I feel that another nail, though it be only a very small one, has been driven into the coffin of this vast social evil.

But some may ask, "Is the honour shown to woman by Christians appreciated?" I think by many it is. Many Mohammedan men in Persia have spoken to me in a tone of regret of the great superiority and happiness of our family life as compared with their own, but they add: "What can we do? We are bound by our national customs, and we cannot break free from them."

This summer I spent a few weeks with my wife among the Bakhtiari hill tribes, going in and out among the people. One of the wives of a chief with whom we were staying was struck with the love manifested between a Christian husband and wife. "We are sure you have some medicine to make your husband love you," she said, to my wife, "Won't you tell us what it is, and give us a little—we so long that our husbands should love us in the same way." It was a most touching appeal from a heart hungering for love, which realised how much happier its lot might be.

The fact that such longings are beginning, though only in a small degree, to be awakened in the breasts of both sexes, is surely an omen for good for the future.

Results.

But what of results? Passing through Teheran, three months ago, a high official in the Legation, after asking about our work, said, "Are you not discouraged?" If we look only at the number of baptisms we cannot but confess that the results have been small; but there are some. During the last five years 21 adults from the ranks of Islam, several of whom have been connected with the medical mission, have openly confessed Christ in baptism, at Ispahan. We thank God that Persia is not without witnesses for Christ. Sahib Jan first heard of the love of Jesus in the Hospital some years ago. After a long probation she was baptised in May last in company with a Jewish sister in Christ. She is very ignorant, but like one of old, she knew she was a sinner, her sins which were many, were forgiven, and she loved much and wished to do something to show her love. Near her lived an old woman, destitute, sick and helpless. Sahib Jan went to her, cared for her, tended, nursed and loved her. The neighbours said, "What has come over Sahib Jan? What makes her so kind? What induces her to do so much for this poor woman, who has no claims on her? None of us would do the same?" They knew not, but we know. Yes, thank God, He has His witnesses, even among the poor and despised of Ispahan, to whom at the last He will say, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me."

But we do not and cannot measure results by the number of baptisms. In Persia you may see a man engaged in the work of reclaiming a piece of land from the desert. He ploughs, waters and sows it and expends much labour on it. After a few months the spring-time comes. You see your friend, and pointing to his bare-looking patch of ground in the distance, you say to him, "Where is the result of your labour, months have passed but the land looks as bare as ever. Are you not discouraged?" "Discouraged!" he says, "No, come with me." You go, and as you draw nearer you begin to see a green tinge over the whole, and on still closer inspection you see numbers of tender blades showing among the brown clods. "Discouraged," he repeats, "why here I have the promise of an abundant harvest."

"By My Spirit."

Persia spiritual, is closely allied to Persia material.

It is spiritually a desert, because the rain of the Holy Spirit seems to have been withheld, but the desert soil is fertile and if ploughed, tilled and sown, and watered with the Holy Spirit, will bring forth an abundant harvest. Are we discouraged? No. I say a thousand times No. From this distance the ground looks bare and brown enough, but come with us nearer. There are signs that much seed has fallen on good ground and is germinating. Much prejudice is being broken down. The Bible is being read, there are signs that many are coming in their hearts to see that there is a Truth in Christianity which they had never before suspected. No—far from being discouraged we have the promise of an abundant harvest. The winter cold of superstition, ignorance and bigotry has been and is checking it, but we believe that in God's own good time the harvest will be reaped. But what is needed? It is the power of the Holy Ghost. We have spoken of medical missions; but do not let us be mistaken. It is not the medical mission as such; it is not schools or street-preaching or any other agency, as such, that God will bless to the conversion of souls. But when He sees His children emptied of self in all its forms and filled with the Holy Spirit, baptised with the Holy Ghost and with fire—be their methods and their natural capabilities what they may—then it is that He will use them to be instruments in His hands of opening the windows of heaven and pouring out blessings on these dark Mohammedan lands.

Women's Work for Women.

MISS L. C. BERNARD, M.D., OF POONA.*

DR. LETTICE BERNARD spoke of the great need for women to work among the women of India, of how much these women need a friend and how ready they are to tell their troubles to one who will sympathise with them. She described the needs of the women of India as physical, mental and moral. Many are totally unable to see an ordinary physician. Those who are not secluded are timid and

* We regret that a full report of this address could not be obtained.

shy. They would not give their confidence to a man or submit to examination by him. They are therefore in the hands practically—even for serious cases and especially in childbirth—of untaught women without any conception of hygiene or even of ordinary cleanliness.

She spoke of the sadness of woman's life in India, of her subjection to her mother-in-law and husband, of the unrelieved darkness of bereavement and the moral degradation of woman. The hospital is in the native city, at the very doors of the people, and so is a place of refuge for those in trouble.

Many lives have been saved there, and, better still, hearts have learned to know the love of Christ from the love shown to them in their sickness. A Brahman woman said: "We love our own caste people; you seem to love everyone." The speaker urged the great need of prayer for the work; for the converts; for the native nurses; for the missionaries in the trials and temptations of the work and of the climate.

A medical missionary has a career to which it is well worth giving one's life. It is not an easy career, but we do not choose a career because it is easy. We hear on all sides of the response of soldiers to the call of their country. In this war we women can be active and in the front. We are following a Leader Who will lead, though through suffering, to victory. And if the Captain of our Salvation lead us the way He went, through suffering, what will it matter if we can have a little part in bringing many sons to glory.

A Message from Persia.

MISS EMMELINE M. STUART, M.B., OF ISPAHAN. (TRAVELLING SECRETARY, S.V.M.U., 1895-96.)

Let a voice from Persia plead with the medical students to-day. In the whole of this land there are but eight qualified medical missionaries—four belonging to the American Mission in Hamadan and Teheran, and four to the C. M. S. in Ispahan and Yezd. Of the American medical missionaries two are men and two are women. The two men have had to go home, and possibly may not be able to return, thus leaving only the two women, one in each town, to hold the fort.

Of the C. M. S. medical missionaries, there are, again, two men and two women. One of the men has been ordered home on account of his health, which has given way under overwork, thus leaving *in all Persia* but *one* male medical missionary and four women !

For two years at least we have been pleading for a medical man to enter the open door in distant Kerman. Not one has been forthcoming ! Other important places, such as Miraz and Bushire, are waiting, waiting. Now the men's work in Ispahan is left without a head. The men's hospital has been shut. Many come for medical treatment from great distances only to be disappointed and turned away from closed doors.

Can none of you come to help us ? Are none of you nearly ready ? In face of the great need out here will you decide to stay at home, where the professional ranks are already over full ? Here there is abundant room and scope for your energies. We are so few and so scattered, and the work is so immense. Where, I ask you to ask yourselves, will your lives count most for Christ ? Where will you best serve your generation ?

Do you not hear the voice of the Master Himself saying, "Leave *all*, and follow Me." He wants you in Persia. His work is at a standstill for lack of men. Who will say in answer to *His* call to-day, "Here am *I*, send *me*, send *me* ?"

Meeting of Professors and College Lecturers.

Relations between the Student Christian Movement and the Professors and Lecturers in British Colleges have recently tended to become more definite. The experience gained at different centres was brought together at the gathering reported in these pages It brings promise of a fuller unity of College life, in which teachers and students shall be knit together in Him to Whom their learning is consecrated . . .

The Council Chamber,
Exeter Hall,
Thursday Morning, January 4th.

Meeting of Professors and College Lecturers.

A number of Professors and College Lecturers, who are in sympathy with the Student Christian movement, held a meeting in the Council Chamber of Exeter Hall, on Thursday, January 4th, at 11 o'clock. The REV. J. HARFORD-BATTERSBY, M.A. (Vice-Principal of Ridley Hall, Cambridge), offered prayer at the commencement of the meeting.

The Chairman, the REV. A. HALLIDAY DOUGLAS, M.A. (Edinburgh and Cambridge), said they were met to consider how professors and lecturers might co-operate in work for Christ in the Colleges. He drew attention to one respect in which the staff of a college differed from the students—namely that their stay at the college was permanent and continuous; and pointed out that at any moment it might happen that the students most keenly interested in the organisation of the Christian Union should leave the College, and the work should thus lapse or be interrupted. He believed that some of those difficulties in the work of the College Christian Unions, which arose from the perpetual changes in the personnel of the students, might be partly removed if graduates were to co-operate in it.

MR. S. F. HAWKES, B.A. (Wadham College, Oxford, member of the B.C.C.U. Executive, who was invited to speak from the point of view of students), said that the problem before the gathering—namely, how the teachers in the Colleges can best forward the movement—had not as yet been worked out. He hoped that those present would say what was being done in their own Universities. In his own experience, he had felt that the progressive growth of the various College Unions was much interfered with by the continual departure of the best students at the end of their college course; like Mr. Douglas, he believed that this evil might be mitigated if the senior men were associated with the work. The officers of the Union wanted to learn how to profit by the experience of older men. They felt the need of more intercourse with the teaching staff. He hoped that this meeting would make the way plainer to this end.

MR. R. E. SPEER, M.A. (Princeton University, U.S.A.).

said that of the American Colleges, some owed their foundation to the Christian Churches, while others had been established on an anti-religious or neutral basis. The religious foundations had not, he thought, on the whole realised the hopes of their founders; while some of the secular Colleges had become strongholds of Christian work. In both classes of Colleges, the Professoriate had welcomed the student movement; in one case they felt that it might do what they in their official capacity had been unable to do, and in the other case it found favour on account of its interdenominational character. At Princeton, a "Graduate Advisory Committee" has been formed, which exercises a definite oversight on the work of the Union, and elects the salaried secretaries (generally on the nomination of the students). This committee is a means whereby the student leaders and the graduates keep in touch with each other; many of its members make a point of attending the students' meetings. But of the graduates who compose this committee, no one has yet been actually a member of the teaching faculty of the University. In some of the American Arts Colleges however, professors have conducted Bible classes; in some of them the study of the English Bible, and even of Christian missions, is part of the academic course; and College Presidents have frequently commended the Union in the annual addresses to the whole body of students. The interest of the Professoriate in the movement has latterly been strengthened by the appointment of several men, who as students had been members of the Union, to places on the teaching staff. As time goes on, this cause will operate more and more to unite professors and students in work for Christ.

The REV. G. T. MANLEY, M.A. (Fellow of Christ's College, Cambridge) said he wished to describe the relation of graduates to the Christian Union at Cambridge. In the spring of 1898, Mr. J. R. Mott visited Cambridge, and addressed a meeting of graduates in the Lodge of Queen's College. As a result of this, a weekly meeting of professors and lecturers has been established. There is no membership pledge, and the meetings are very informal; sometimes they are purely devotional, sometimes they are addressed by visitors, such as the Travelling Secretaries of the British College Christian Union, and sometimes the time is spent in

a talk over some matter specially affecting Cambridge. These meetings have in their turn given rise to a Missionary Book Club, in which nearly all the best current books on missionary subjects are circulated among about 25 resident graduate members. With regard to the part taken by graduates in the undergraduate work, several Fellows hold offices in the student societies, and in one instance a new branch of student work—work among the Orientals in the University—has been commenced on the initiative of graduates.

THE REV. PROFESSOR A. R. S. KENNEDY, D.D. (Professor of Hebrew in the University of Edinburgh) said that at Edinburgh the professors had taken a great interest in the student movement, as was shown during the remarkable series of meetings carried on by Professor Drummond. They might be said to exercise an undefined suzerainty over it, as it was in his opinion not desirable for the staff to appear to dominate the work. The Christian Associations at Edinburgh have honorary officers, the majority of whom are professors. The Associations arrange introductory social meetings at the beginning of the academic year, and the Honorary President usually addresses the student members. The honorary officers also have conferences with the student leaders, help the organisation financially, and lend their class-rooms for the meetings. Professors act as hosts for the visitors who come to address the students, and use their influence to secure distinguished men as speakers.

PRINCIPAL H. R. REICHEL, M.A. (Principal and Professor of History in the University College of North Wales, Bangor) said that Wales has as yet been but little touched by scepticism, and so there is not so much need at Bangor as at some other colleges for graduates to help men whose faith has been shaken by modern philosophical speculations. There is, however, a real difficulty in uniting men of different denominations, as party feeling runs very high. He agreed with the last speaker in thinking that it is dangerous for the professors to take any very large share in the management of the Union; the students had shown themselves very capable of conducting it so far. At Bangor, as at Edinburgh, the Professors help as honorary office-bearers, and in the introductory meetings. Official recognition of the Union is impossible in the Welsh University Colleges, being forbidden by the charters.

THE REV. PROFESSOR ALEX. MARTIN, D.D. (Professor of Apologetics in New College, Edinburgh), thought that Advisory Committees would be generally useful, but felt that the suggestions for their formation should come from the students. He believed that, in those Colleges where Sunday evangelistic meetings for students were held, it was better to have a continuous series of addresses by one speaker (who might, as in Drummond's case, be a professor) than to change the speaker every week. During the present winter, an encouraging series of meetings of this kind, for the students of Edinburgh University, had been carried on by the Rev. John Kelman, the minister of one of the city churches. The attendance had risen from 200 in October to 400 in December. He would like to call attention to the additional strength which might be gained in College work if members who had taken their degrees were encouraged to keep up their connection with the Christian Union.

THE REV. J. O. F. MURRAY, M.A. (Fellow and Dean of Emmanuel College, Cambridge) said that in one way he had been able to give help to the movement in his College. At the undergraduates' Bible circles, difficult questions of interpretation were often raised, and the leaders of the circles had sometimes brought these difficulties to him for solution. These Bible circles marked a distinct advance on the old methods of conducting College Bible readings in Cambridge. Might not some College teachers find it possible to invite leaders of Bible circles regularly to their rooms? In Emmanuel College, the mission carried on by the undergraduates in one of the poorer parts of the town had been organised to a great extent by senior men.

The discussion was continued by:

THE REV. H. KINGSMILL MOORE, D.D. (Church of Ireland Training College, Dublin).

PROFESSOR R. N. HARTLEY, M.B., M.R.C.S., (Professor of Hygiene and Public Health, Yorkshire College, Leeds).

MR. E. T. WHITTAKER, M.A. (Fellow and Mathematical Lecturer of Trinity College, Cambridge).

Prayer was offered at the conclusion of the meeting by the REV. J. OSWALD DYKES, D.D. (Principal of Westminster College, Cambridge).

Meeting of Theological Students.

A meeting of Theological Students was held in Exeter Hall, on Thursday afternoon, Mr. F. Lenwood, B.A., Chairman of the British College Christian Union Executive, in the chair. An address was given by the Rev. John H. Ellison, M.A. (Vicar of Windsor, and Chaplain in Ordinary to the Queen; till lately Chairman of the Federation of Junior Clergy Societies in connection with the S.P.G.), on "How to Create Missionary Interest in a Parish." In the absence of the Rev. William Watson, of Birkenhead, who was at the last moment prevented from coming, Mr. S. Earl Taylor, Travelling Secretary of the American Student Volunteer Movement, and himself a Theological Student, spoke on the efforts towards arousing this interest which have been made in the United States. The chairman read a letter from the Rev. George Adam Smith, expressing regret at his inability to be present at the Conference, and concluding:—"I pray that your Conference may be the means of showing to all who take part in it the large opportunity which God has opened to us, and of giving faith and courage to those who are His to take full advantage of it. May God's blessing rest upon your labours."

How to Create Missionary Interest in a Parish.

THE REV. JOHN H. ELLISON, M.A.

The question to which I have been asked to address myself is, "How best to create missionary interest in a parish, and how best for a student to prepare himself to be in a position to be able to intelligently create such interest?"

I shall feel more comfortable if at the outset we come to some preliminary agreement as to the meaning of that word parish—I suppose it may mean one of two things—either generally that cure of souls to which many of you are looking forward, some in this and some in that quarter of the globe,

Meaning of
the term,
"parish."

or in a mere restricted sense it may mean that system under which from ancient times this island has for spiritual and administrative purposes been divided up into certain parishes.

I prefer to take it in this latter sense for this reason, that to us English people the word parish has not merely a religious connotation, it has a national ring about it; it brings to our notice a whole host of duties other than religious duties which we owe to our country; and thus it is a word which gives me an open door to the chief thing I have to put before you to-day—the expression of my belief that if the missionary work of the future is to be the larger, grander, deeper thing we intend it to be, it must be placed upon a more national basis than has hitherto been the case. I am going to address you as an Englishman, speaking in the first instance to Englishmen, but if there should be any student from other countries listening to me, I would venture to urge upon them that the general principle is applicable, not merely to this or that country, but to all countries. You and I believe, as students of God's working in the history of the world, that national life is a sacred thing, that different nations have each of them their appointed work to do for God, and that the different point of view from which different nations contemplate the facts around them is not a matter of chance, but of Divine providence.

Bring that thought into our contemplation of the mission field, get different nations to believe that missionary work is not something extra, something laid upon them by an arbitrary command of Christ from outside, but rather a vital and inherent part of the national life of each of them, and you will gain for it a variety, a permanence, a solidity, which at present it sorely lacks.

No one for instance can read the life of our great example, St. Paul, without feeling how his work all through as a Christian missionary was coloured and determined by the fact that he was a Roman citizen. In any case St. Paul would have been a missionary, but the *kind* of missionary he was, and the places he went to, and the line he took, and the methods he used, all these were marked out for him by the fact that the field of his work was the Roman Empire, and that he, as a citizen of Rome, had that within himself which enabled him to correspond with his environment, and to make full

Missionary
work part of
the national
life.

St. Paul as a
Roman
citizen.

use of all the opportunities which the Roman Empire opened to him—to quote a phrase in a recent book, “He worked the cause of Christian missions on the lines of the Roman Empire.”

My answer, then, in outline to the question with which I started, would be this: If you want to create missionary interest in an English parish, get your people first of all to realise what it means that they are Englishmen, and prepare yourself for the task by laying to your heart what, if English history has been and is being guided by God, are the responsibilities which that history carries with it as regards the nation itself, and the heathen nations with which it has been brought so conspicuously into contact.

What it means
to be an
Englishman.

It is a lesson that needs both learning and teaching. Nothing will strike you with greater amazement when you enter on spheres of ministerial work, than the miserably small point of view from which the average Englishman looks upon missionary work. It is not merely that he is apathetic and indifferent to it—one could understand that—what amazes one is that in view of the facts of his history, and his underlying belief that England has a task to do for the world, he should be content to rank missionary work so very low among all the other national enterprises, commercial, administrative, judicial, military, which make a claim upon his attention. To the average Englishman missionary interest is an extra, something that does not fall within the circle of things in which he is *bound* to take an interest, something that appeals to a comparatively small section of the community, something which is supposed to make a demand which to the ordinary average man is almost unintelligible. Little wonder that such a man should feel himself at liberty to criticise the work of missionaries as though it were something in which he himself has no personal concern, and that he falls an easy victim to the stock objections which are uttered so lightly and so ignorantly against the great cause of missions.

How are we to change all this, how are we so to put it to the average Englishman in our parishes and congregations that he may come in time to feel that the objections he utters against missionary work are at bottom objections to his own indifference to the cause of missions, and that if missionaries are doing as badly as he says they are, the person who is ultimately responsible is *himself*?

Our duty to prove the reasonable-ness of Christ's command.

First, by ourselves giving to the matter both trouble and thought, and by making our friend see that the missionary cause is one that demands and is worthy of serious thought from him. I submit to you that we are not doing our duty by the people in our parishes if we merely urge upon them the duty of missionary interest, and repeat to them Christ's great commission to His Church. Christ's commands are never merely *arbitrary* commands. They are rooted in the nature of things. They are entirely *reasonable*, and until we have trained men to see their reasonableness, we have no right to expect them to see their beauty, or to recognise the claim they make upon them—in the way of duty.

By the road of love.

By what road shall we proceed to this task of justifying Christ to our people? Clearly by the road of love—that love which will stoop down to their level in order to raise them up to something higher; that love which, when it finds itself face to face with indifference and neglect, instead of merely blaming the indifference, rather blames *itself* for not having put the matter in such a way as to make indifference impossible; that love which, like the love of Christ as shown in His parables, is ever on the watch for those tendencies in the minds of the people around us which, tenderly and lovingly handled, will lend themselves to the higher truths we have to teach.

Present-day trend towards "world-wideness."

Is there at the present time any such tendency in the minds of our people, anything which, if transfigured by Divine grace, is capable of being transformed into that interest in missionary work which we have at heart? I answer the question in the words of one of your own periodicals written on the threshold of this Conference. "*The march of civilisation, the trend of history, of to-day, is irresistibly towards 'world-wideness.'*" Unless we are prepared to pronounce a divorce "between God in Christ and the God of history; between the steady working out of the plan and mind of God on the one hand and human progress on the other, we must embrace this tendency, or recognise that we are standing outside the line of the Divine advance."*

I have no right to speak about other countries—though I believe that the principle thus laid down is working to a greater or less extent in all civilised countries, but I have a

* *On the Threshold of the Conference.* By the Rev. W. E. S. Holland, M.A., in the January "Student Movement."

right to speak about my own country, and I believe that I shall carry with me the conviction of every British student in this hall when I assert, first, that this spirit of world-wideness is working to-day among our people to an infinitely larger extent than it was 5, 10, or 20 years ago, and, secondly, that a people whose outlook on the world is a world-wide one ought to be far readier than a people whose outlook is merely insular to see the reasonableness of Christ's Commission when He bids His Church go and make disciples of all the nations.

I plead with you that this changed attitude of mind on the part of the great masses of our countrymen is one that deserves far more serious consideration from the Church of Christ than it has yet received. It is there ; it has not to be created ; it is the rough material upon which you and I have to work ; in itself it is neither good nor bad ; it is capable (who can doubt it ?) of being turned into low and unworthy channels. The devil has used it, and will use it to fan into flame national pride and self-sufficiency, but it is capable also of being transfigured into something splendid, and full of hope for the future, and in my judgment they will best serve their generation, who, taking for their starting point this world-wide outlook that they find among their people, strive by every means that love can devise to transform it into a genuine zeal for missionary effort that shall have behind it to a far larger extent than at present, the goodwill and sympathy of the nation as a whole. Is this a mere empty vision that cannot justify itself ? From my heart I believe not. I believe that those of us who take this hopeful view of the missionary work of our Church and nation have facts on our side.

**How to use
this tendency.**

It is not missionaries but statesmen who have been preaching to us in the last few months that our country owes a duty to the world, and that her duty is to plant out among nations the liberty and justice which we so long have enjoyed in this island. Can it be long before men come to see that they cannot have the flower and the fruit without the root, and that the root of British justice and liberty is the Gospel of the Lord Jesus Christ ?

**Britain's duty
to the world.**

Or look at it from another point of view. No one can give serious thought to the facts of the world in which we live without seeing that the problems which are rapidly coming to the front are spiritual problems. The old familiar

argument against missions that you have no right to interfere with systems and religions which, if not absolutely perfect, are yet good enough for the people who believe in them is rapidly falling to pieces before the stern logic of facts. Everywhere all over the world systems and religions which for centuries past have sheltered men are seen to be falling to pieces, and the primary agent in their destruction is not the preaching of Christianity, but the presence among them of western civilisation. See how the railways have undermined the whole system of caste in India. See how British arms have broken down the military system of the Zulus, so that what was once a splendid nation of soldiers kept up to a high level of national spirit by a stern, fierce discipline is rapidly sinking into a horde of loafers, where men have no other aim in life than to sit in their kraals, smoke their pipes, and watch their wives doing the labour in the fields. Can we doubt in view of these things that a time is coming when problems such as these will be seen to be not merely spiritual problems but political problems? Are we not drawing near to the time when the State will be found coming to the Church of Christ, and saying to us: "I have come upon problems out there in the world in which I need your help. The facts compel me to recognise that you have your part to play in the development of our nation, and I claim that part from you as your contribution, not merely to the cause of Christ, but to the cause of the nation in which God has placed you."

And if this is so, is it not a duty incumbent upon all of us, whatever the form of Christianity we may profess, so to be preparing ourselves *now* by a patient study of the facts, by fairness, dispassionateness, thoroughness, that when the clock strikes for action—action on a larger field and with greater issues and larger support than have yet come into sight—we may not be found wanting.

In this connection I would ask you to consider whether we shall not be wise in drawing our people to an interest in missionary work—to give a somewhat larger connotation to that term "missionary work" than has often been the case.

To most people it has connoted only work among heathen people of other races than our own—I would submit to you that facts nowadays demand that we should so extend the term that it may include the preaching the Gospel to heathen

Present-day problems are spiritual as well as political.

Connotation of the term "missionary work."

men, or men who are in danger of becoming heathen in our own race. Looking not merely to the present, but to the future—to what the world will be like 50, 100, or 200 years on, it is becoming increasingly clear that from a missionary point of view the main factor is whether the white races, perhaps in a special degree the English speaking races, shall remain true to the faith of Christ. It by no means follows that they will. Those who are working in the South African veldt or the Australian bush tell us how very easy it is for men and women separated far from places of worship to slip away from the old traditions. It will be easier far for children brought up in the wilderness without those "old country" traditions.

What I would claim is, that they who are working among these fellow countrymen of ours, are doing what, from a large point of view, is truly missionary work, and that you will do no harm to the missionary cause by so including them.

For long years the Society with which I am connected, the Society for the Propagation of the Gospel in Foreign Parts, found it a hindrance to its work, that it placed in the forefront of its view the white men working in the Plantations and Colonies of the British Empire. Times have changed. What was once an hindrance, has now become a source of strength. Nothing has done more to draw to the Society the support of the more than 3,000 younger clergy who form its Junior Clergy Society, than the feeling that it opens its arms to those whose study of the facts has led them to the conviction that one of the things which from a missionary point of view most wants doing at the present time is to keep the white man Christian.

The main point of my remarks this afternoon is this: that the first thing we have to do in our parishes and congregations, if we are to create a proper interest in missionary work, is to create a new public opinion on the subject. My belief is that the present facts of our national life, and more especially the world-wide outlook which has come to us in recent years makes this possible to an extent as yet unrealised.

**We must
create a new
public opinion**

We are in the presence, as it seems to me, of two great calls. There is the religious call from Christ, our Master, "Go ye into all the world," and "Make disciples of all the nations"; there is the patriotic call from our country, "Come

**The two calls:
Religion and
Patriotism.**

and help me, as a nation, to be more worthy of the love and respect of the world at large." It will be to our loss if we allow these two calls to be separated. "What God hath joined together, let no man put asunder." We want missionaries filled with the spirit of patriotism; we want patriots who shall go to their work, whether as soldiers, as administrators, or men of commerce, in what Lord Rosebery called not long ago, "a high missionary spirit,"—with a larger idea, that is, of what they have to give the world than what they want to get from it.

Patriotism does not cease to be patriotism, because it realises with more or less distinctness that every act of self-sacrifice and self-devotion it makes on behalf of its country is in a real sense a forwarding of Christ's kingdom in the world.

The voice of Christ is not the less the voice of Christ because it is made real to men by the needs, the problems, the opportunities of a great country.

Missionary Study among American Theological Students.

MR. S. EARL TAYLOR.

Theological student work in its infancy in both America and England.

I assure you, fellow students, it is with regret that I stand here this afternoon. My regret is, first, that the American Student Volunteer and Intercollegiate Movement, being one of the old movements, so far as student movements are concerned, has been called upon repeatedly to bring to your and other student bodies, its experience. Bringing its experience in this way, I fear it has seemed at times that our leaders were holding up the American organisation as a model for all creation. I am sure this has not been our spirit. My regret is all the greater because, in this case, our experience is very meagre. The theological movement in America is in its infancy, possibly not so strong as yours in many respects, although we may have more organisations. But we have had very little experience indeed; and the points upon which I am asked to speak this afternoon, are points that have not yet been solved in our movement or in yours. I therefore feel thoroughly unqualified to speak to you, and

yet I have in mind much to say, especially concerning missionary study in theological seminaries or colleges. I am unable to say anything about the work in Great Britain—I know very little about it, and what I give is not my opinion concerning your work, but what I believe concerning our own.

In the first place, in America it takes no seer to determine that public opinion there, too, needs re-creating, so far as methods are concerned. In other words, the Church, in its various departments and sections, is not, by a long way, up to the standard and ideals of a Convention like this; not the ideals of men who are simply visionaries and dreamers, but the ideals of the leading men of your own churches, your strongest men and your honoured men. We have been studying the question, to see what may be the reason. We have, for instance, taken the ordinary young man or young woman in the church or in the parish, who is not especially enthusiastic as to missions, and we have tried to find out why this is so. We have tried to find out how much of inspiration, how much of enthusiasm, how much of information, this young man or young woman receives during the year.

We find that the preacher or the pastor, ordinarily preaches one or two missionary sermons a year; and that is all he can do, in justice to other things. The pastor has to preach concerning the whole range of doctrine and living during the year; he cannot preach all the time concerning foreign missions. I think it would be allowing a fair or even a high average, in our country, to say that two sermons are annually preached on the subject. In addition to that, the young man or young woman has the opportunity of reading, in the various church papers, about missionary enterprise. These papers, I am glad to say, are more and more publishing the best information obtainable as to missions. But where there is a missionary department, ordinarily it is in the back part of the paper; it is edited in a haphazard way, and I frequently notice that it is close to the obituary column, back among the advertisements. The special point I would urge here is, that the church paper, in itself, is not sufficient to give a man or a woman a world-wide vision, or, at any rate, a systematic comprehensive knowledge of the missionary enterprises of the Church.

I think that what we need, on the other side of the water,

What missionary information and inspiration is received by the average Church member?

Missionary sermons.

Magazines.

As is the
pastor, so are
the people.

more than anything else, is a pastor, a preacher who is on fire, literally on fire, with zeal for the evangelisation of the world. He may not preach more than one or two sermons a year, but, at any rate, in a way which he will invent, if necessary, the people will find out his opinion concerning the great work of the Church. If Mr. Connell was right in saying that missionary work was the primary work of the Church, then it also follows that the preacher is the God-appointed leader of the people, the man who is to tell them of this fact and to lead them. So far as we have been able to find out—and we have made a study of it as best we could—we have yet to find a parish where the preacher is full of zeal, and where the parish is *not* full of zeal; we have yet to find one place where enthusiasm and interest rises much higher than that of the man who is the appointed leader.

Missionary
study in
theological
colleges.

In the
curriculum.

In speaking to theological students it seems to me that we are dealing with the very fountain-head of enthusiasm and interest in foreign missions. What, then, of missionary study, of missionary information in theological colleges? May I again disavow any intention of carping or speaking in unkindly criticism? Our conviction is that the study of missions does not occupy its proper place in the curriculum. Let me illustrate. An Illinois seminary reports last year, under the faculty of instruction in missions, courses, in the junior year, in Church history; and courses, in the senior year, in Comparative Religion—that is its course on modern missions! One New York State seminary has but twenty hours in the whole course on this subject, including reports by students. An Ohio seminary had only one hour a week during the last term of the school year devoted to missions. I know of one other leading seminary that devotes only *fifteen* hours throughout the whole course to missions—five and one-third hours a year of left-over time! Is it any wonder that men who take theological courses where the great forward movement of the Church is crowded into a corner in that way, when they get out into the churches, themselves crowd the subject into a corner? They get the impression that the subject of missions does not occupy a high place in the opinion of the leaders of the Church, and naturally give it a minor place when they begin their ministry.

There are certain points which may be mentioned in this

connection. Many theological institutions are doing the very best they can just now—they have so much to teach us, and we need so much teaching. They have courses that occupy every moment of the time, and the professors in our colleges, so far as I have been able to find out, are studying how they may crowd in more about missions. While we believe that we students should spend more time in study than the men who are out fighting the battles and helping the forward movements of the day, it has been impossible in many cases to supply very much more help. We have been trying various means (I speak of theological faculties) to supply this deficiency. First we have had addresses by returned missionaries. These have been wonderfully used of God, but they are not sufficient, perhaps because they are not comprehensive enough. At any rate, there was not system enough in the plan.

Then there have been courses of lectures; and these, too, have been very good; but, ordinarily, they have been too brief. If we would have world-statesmen in the Church, we must have the world-vision! and these lecture courses have not been of sufficient length to give a man that world-vision.

Then they have been trying elective courses, and these have been attended by many men. I know not how it may be with you, but we have found that men most interested in missions will take these elective courses; while the man who will go out, unless touched by God in some way, to be a dead weight in the Church—that man will stay away.

I say that the question of faculty instruction in missions, in our land, is admittedly not solved. Year after year professors come together to compare notes, and I apprehend that something will be done; but, as students, the question with us is, What shall we do in the interim, until the faculty instruction is sufficient?

In this connection I am asked to mention voluntary courses of missionary study. Is it possible to carry on a successful voluntary course of study in a theological college? I say, yes, if one man has enough interest in the matter to agitate the question, and does it wisely. In one of our theological colleges, two years ago, there was no mission study; the men felt that they had no time for it. One of the men who was sent to one of the theological conferences,

**Voluntary
study.**

a little over a year ago, determined before God that he would go back to his institution and would do something more than had been done in mission study. There should be a class even if he himself were the only member. He talked about the matter, and had a public meeting at which its claims were urged. The men themselves compared notes. All wanted it, but the question was—time? After awhile, the question was solved. A little over a month ago I visited that college and found that, in an institution having 109 students, 90 had enrolled themselves for missionary study outside the curriculum work. That is an exceptional case, I grant you. Well, I know of a small college of twenty students where every member is enrolled for mission study. I know of others where the classes are very much smaller; but in some twenty or thirty of our institutions, they are enrolling men for this purpose.

**The time
difficulty.**

I have heard half-a-dozen times, since coming here, the objection raised that there is not time for missionary study among students. It is a real objection which I would not minimise. A theological man is terribly busy and has not much spare time; but, after all, he has time for the thing he *wants* to do.

A young man came to me a month ago. I had just been speaking in the college upon a man's life work. He came to me after the meeting, and said, "Mr. Taylor, I am very sorry but I was not able to come to the meeting to-night. We fellows are so busy, rushed all the time." I was glad to have a talk with him and went into his room. He and his companion stayed there until midnight, telling funny stories and having "a good time." Yes, he was tremendously busy, but he could find time for lengthened social intercourse of that kind. When leaving, I felt constrained to urge him not to overwork!

**Reasons for
study: loyalty
to Christ.**

In conclusion, I would advance two reasons why I believe a theological student should study foreign missions, and modern missions at that. They are very simple reasons, and have, doubtless, already occurred to your minds. First, simple loyalty to Jesus Christ demands that we know something about the forward movement of His Church. Just as patriotism demands that we know something about the work we are doing on our frontier by our arms, in order that,

when the time of action comes, we may act wisely; so there is the obligation upon Christian men to know as much as possible about the soldiers in the forefront of God's great battle.

The other point has been emphasised by the previous speaker. Missionary interest is abroad, there is missionary interest everywhere; and we as preachers and leaders, are expected to do something in the coming years.

A necessary part of the modern missionary's equipment.

To illustrate what I mean, one of our men went to a pastor in Pennsylvania, and said, "Here is a missionary library which is being placed in young peoples' societies. Do you think it will be wise to place one in your church?" "No, there are other things that are more needed." A little later our man was back at the same place. The pastor said, "Is that library still available?" "It is." "Well, I want it at once." "May I ask why you want it now?" "The truth is, I went to preach at a place where I hope to be stationed, where I found three or four fellows who are studying missions in the colleges, and they asked me about men in the mission field of whom I had never heard before. I want the library, so that I may know about these men as soon as I can."

THE CHAIRMAN said: The programme devotes the rest of this meeting to open Conference. But, just now, will you allow me a few minutes to say one or two important things about our present work. What is to be the result of this Conference to us, when we go back to our colleges? I do hope—I am sure all of us, as we think over it, must hope—that we shall be able to go back and *do something*, that we shall be able to keep before us the inspiration of this Conference by some practical means. I think that, as men who are students, it should be left to ourselves what those practical means are to be. But one form of work that I may perhaps suggest is that men who have been at a Conference such as this may be able to go into the churches near their own colleges to give information to persons who know nothing about this movement and what it means. I was told only a little while ago, by the secretary of a certain Mission Board, that the greatest service our own college could do to his denomination and its Mission Board, would be that some of our men should go out into the villages to lecture, and speak about missionary questions. Now, gentlemen, we can do

What is to result from this Conference.

**The real
meaning of
the move-
ment.**

that; and I hope that as we go back, we shall be able to work in that way or in some other way. But while all details such as this are fairly external things, I think many of us will go back with something learned which is more than external. I do not know whether you have felt what I used to feel before I came into contact with this movement. At times when one was depressed, and rather inclined to look upon the black side of things, one felt rather strongly that the things against us were so very great, so very firmly entrenched. Evil took so many forms, and had so much power—the evil was so “world-wide,” if I may borrow Mr. Ellison’s phrase—that we were despondent and despairing. But has there not come to many of us, during these days of Conference, the impression that we have in this movement a proof that, *if the evil is world-wide, the power of our God is world-wide too?* Shall we not go back to our colleges to say, “We have been to this thing, and we have heard about it. There are many points in which we think it must be altered and improved. At present, it is only the day of small things. But at this Conference we have seen something of the nature of the ‘dream’ that God is giving, and of what He is making it mean at this present moment—something of what we may look for and work for, with confidence, that, as God has given the ‘dream,’ He will make it a reality.” If you will go back to your colleges, and will say that, and will be prepared to make the men who have not been here understand that, then I think there is very little doubt that the twentieth century may see this movement doing a very great work for God, and for His Church throughout the world.

**Missions—the
work of the
Church.**

A STUDENT from King’s College, London: Mr. Chairman, may I make one or two suggestions upon this question? I think that one of our difficulties to-day is, that we are doing everything by societies, and people get the idea that, because we do our work by societies, it does not concern them. I think that if this missionary matter were taken up more as the work of the Church, we should get on with it better than we do. The present Archbishop and the society with which he is connected has shown us a very good way of meeting one difficulty; that is to say, curates now go out into the colonial field for five years, and their service is reckoned just as if they were in the London diocese or in any other.

A similar practice might be adopted in other Churches. In the College with which I am connected, we have a litany in which we ask God's blessing upon the men who go out from our colleges and societies.

The Rev. LEONARD DAWSON, of the Society for the Propagation of the Gospel: I think that the primary consideration, if I am to interest in missions the people committed to my care—and, of course, this seems to go without saying, yet it needs emphasising—is that, I, myself, be interested and instructed. I have travelled a great deal about England and have met many of my brethren. The majority of them do not believe in foreign missions at all. They believe in their own congregation and in their own little tabernacle; and they appear to “run” the latter something like a show, seeking to make it succeed on commercial lines. If we are to honour Christ and bring others to Him, we must have a higher ideal than that. The first step is that we ourselves be interested and instructed. Some of the Bishops of the Church of England have waked up to this matter in a real way. Certain of the Bishops, one in South London at the present time, has put missions among ordination subjects, as something in which a man has to pass, quite as much as in other departments of religious knowledge and theology. It is only fair to give the credit to the man who started the practice, namely, the Bishop of Exeter, Dr. Bickersteth. If that were more generally made a part of the examination which a man has to pass before he is considered fit to be a leader of the people, we should have a very different position from the one that is before us. In that connection, I think that the best plan is not so much the study of other religions; although I value that study very much, in its right time and place. I would rather say, take your inspiration from the lives of great men. There is, for instance, the life of Henry Martyn. Although there is a certain melancholy tone about that life, yet personally, I found in it my first inspiration as a missionary. Then there is such a man as Bishop Knight Bruce in South Africa, who shows that, after all, true missionary work largely consists in learning what the heathen think. The Life of Bishop Selwyn, recently published, ought to inspire every student who reads it.

The need of personal interest and knowledge on the part of the clergy.

Study missionary biography.

One of the features of our Junior Clergy Society, in

Weave the missionary idea into your teaching of the Creed and of the Bible.

connection with the Society for the Propagation of the Gospel, is that it has led, if I put it quite plainly, to the conversion of the clergy. It has led them to study missions, so that, in their turn, they have led their people to do so. One way we have found very effective, and I commend it to you. Study the work of the Church in one particular country—China, Japan, Borneo, or Madagascar. When you have done that, pass on to another particular field and study that. With regard to the time when you come to preach to the people, something has been said about missionary sermons. These are all very well in their way; but I think that a plan far more valuable than missionary sermons, is this: let missionary work take its proper place in the teaching of the Creed and in the teaching of the whole Bible. Take, for instance, the parable of the great supper. I have heard our Lord's words "Go out into the highways and hedges, and compel them to come in," expounded in a dead kind of way, which was perfectly accurate, theologically, but could never make the thing live. How can a man expound that parable without showing that there is the command to go out into all the world? Then there is the opportunity of saying that only one in seven of the Queen's subjects are Christians; that six out of the seven are still Non-Christians; and nearly two-thirds of the world is heathen, and so on. If we are really caring for missions, making the subject part of our own life and belief, and preaching it in that particular way, we shall interest the people and make them see that missions are not an "extra," but part of the one faith once committed to the Church, and a part which we have to expound to the people committed to our care.

The REV. J. S. CLEMENS, B.D., Principal of Ranmoor College, said:—I have come to this Conference as a learner rather than as one who is able to add any value to its proceedings. But I believe that the movement here represented is a thoroughly good and God-inspired movement, and I hope that under God, it will result in great blessing by the spread of the Gospel throughout the world. I heard some time ago the case of a very influential church, the pastor of which said that it was no use for missionaries to come to his church or to expect much from it. Half of his people did not believe in missions and the other half were not interested.

I believe that represents what exists generally to a considerable extent, but I hope we are going to change all that. Speaking with regard to one or two of the points mentioned by Mr. Earl Taylor, I am very glad to say, first, that I believe there are a number of colleges in this country in which the interest in missions is being more and more considered and fostered. I think it ought to be remembered in this connection, that it was only yesterday that the idea of anything like systematic study of mission methods and matter came to the front. It has up to very recent times been taken for granted that every one studying for the Christian ministry, if he had his heart in the right place and was moved by the right spirit, would, as a matter of course be interested in missionary work. I think that ought to be so and it should go without saying. But we have now come to recognise that we may look for advantage and impetus from study of a wider kind. The suggestion as to voluntary courses should be kept in mind. In our own little college, we have arranged for a course of lectures during this very session, from a missionary of our own who has been working for some time in the field of North China, where, I thank God, we have had very great success in missionary work. I should say that it would be a very good plan to follow the recommendations of the last speaker, for men, first of all, to give special attention to the field in which their Church is interested, get to know it thoroughly well, and then supplement it by a more extensive view in other fields. I may also mention to the Conference what is in course in the large Wesleyan colleges to my own knowledge. Students are so well drilled in the matter of promoting missionary work in annual missionary meetings, that they raise here and there at the different colleges up and down England, some £200 annually, a very substantial addition to general missionary funds. The more practical interest of the students in directly promoting missionary operations is of great value, and is a not unimportant item in preparation for missionary interest in after time.

It was mentioned by a student that Richmond Wesleyan College, which has fifty students, raised £600 at its anniversary, last October.

THE REV. W. D. MACLAREN, M.A., said: I must give expression to one thought which has been upon my mind for

The need for systematic study of missions—a recent discovery.

The annual missionary meeting.

The family idea in the missionary enterprise.

some years. It is barely over a hundred years since the Church of Christ in this island, as such, took up this great enterprise. It is quite half-a-century now since this movement came down to what is called the interest of congregations, to each several congregation of the various Churches. You see where the next step is. Do you remember the first great missionary promise? "In Thee and in Thy seed shall all the *families* of the earth be blessed." God wants to wind this great missionary enterprise round the place where our hearts beat tenderest and truest; He wants to wind it round the family, which is so intimately associated with all our Christian faith, especially in Christian lands. God does not merely want every great Christian denomination to have its foreign missions, nor only that every congregation should have its missionary, but just a step more—He would seem to call for one from every family. Are you pressing home this family idea of the missionary enterprise upon the hearts of the people? Those who know that remarkable little work of Dr. Fleming Stevenson, "Praying and Working," will remember his description of the village in which every single family had a representative in the foreign field, supported by their prayers and contributions. If it was true in that village, why is it not true in every town and congregation of England?

Hermanns-
burg.

A French Delegate mentioned that regular college courses upon missions are taken in Paris and in Montauban.

Student mis-
sionary advoca-
cacy in the
United Pres-
byterian
Church of
Scotland.

Another Student, representing the United Presbyterian College of Scotland, said that in Scotland Missionary Societies exist in practically all the theological colleges. In his second year each student takes part in advocating some missionary cause in from twenty to twenty-five congregations of the Church. Nearly every Sunday of the second year is taken up with such service. As a result, the United Presbyterian College Missionary Society is able to present to some foreign mission scheme from £1,200 to £1,500 a year. It is a gain to the particular scheme, and a gain to the knowledge and enthusiasm of the students.

The Rev. J. H. Ellison closed the meeting with prayer.

Meetings arranged by Missionary Societies.

FRIDAY AFTERNOON, JANUARY 5TH.

A most interesting gathering was held at the Bible House on the afternoon of January 5th, when from 80 to 100 members of the International Conference of the Student Volunteer Missionary Union accepted the hospitality of the Committee. A meeting was held in the Library, at which Mr. George Spicer presided, and brief addresses were given by the Rev. Canon Girdlestone on the Translation Work of the Society; by the Rev. T. H. Darlow, Literary Superintendent, on the Circulation of the Scriptures; and by the Rev. J. Sharp, the Senior Secretary, on the Openings in the Society's service for Student Volunteers. He instanced the Rev. R. O. Walker, the Society's agent in Spain and Mr. Crayden Edmunds, Secretary of the Calcutta Auxiliary, as former members of the Student Volunteer Missionary Union, and mentioned the Society's needs in other fields of work. After tea and coffee, the visitors were conducted in parties over the Society's warehouse. A number of foreign delegates took advantage of this opportunity of seeing the home of a society in which all students, Continental and British alike, have so much reason to be interested.

**British and
Foreign Bible
Society.**

Between two and three hundred students crowded the large Committee room of the Church Missionary House, Salisbury Square, E.C., at 3 p.m. The Hon. Secretary of the Society, the Rev. H. E. Fox, welcomed them warmly and gave a short address on the principles and aims of the Church Missionary Society. Mr. Fox was followed by the Rev. F. Baylis, one of the foreign Secretaries, whose subject was: C.M.S. Administration. He explained that it was the Committee's desire that the missions should have as large a share of self-government as possible; and that this can be attained in a greater degree in the more established missions; while

**Church
Missionary
Society.**

newer ones have the benefit of more control from the Committee at home which embodies now a long experience of many countries. Miss Gollock spoke for a few minutes on the need of women missionaries, and of how no talents are thrown away in the mission field; and referred to the freedom and scope which there is for the individual worker, even though working "in harness." The last address was from the Rev. D. H. D. Wilkinson, Secretary for Candidates, who spoke of the Society's present needs for men of varying talents and experience, and of the qualifications which the Committee look for in all candidates, and referred to the Committee's willingness to receive both open offers, and those which are limited by conditions. He also cordially invited any students to enter into preliminary correspondence if they wished to do so, without in any way binding themselves to offer their services to the Society. The last part of the meeting was given to "Questions," of which the following were among the most significant: "What amount of control would the Society exercise over a candidate who offered at an early stage of his college course?" "How does the Society provide for the theological training of medical missionaries?" Then followed tea, and many availed themselves of the opportunity which it afforded for gaining further information on all sorts of points, or for making an appointment for a more private and longer talk at some other time.

**Church of
England
Zenana Mis-
sionary
Society.**

A meeting was held for students, on Friday, at the Central Office of the C.E.Z.M.S. The Rev. George Tonge presided, and an interesting address was given by Miss E. G. Sandys, a missionary of the Society at Calcutta.

**South
American
Missionary
Society.**

On Friday afternoon, a few of the students came to the office of the Society, 1, Clifford's Inn, where a short devotional meeting was held, and information given as to the mission fields of the South American Missionary Society and their needs.

**Universities'
Mission to
Central Africa.**

With so many other invitations for that afternoon, it was of course possible for only a few persons to accept the invitation of the Secretary of the Universities' Mission to visit the office in Dartmouth Street. The few who did come were made cordially welcome, and a brief but intensely interesting address on the work of the Mission was given by

Mr. Travers, who also referred to the friendly relations existing with other societies, and paid a warm tribute to the generosity of the British and Foreign Bible Society. At the close of the address, African curios were exhibited. The older missionary societies may excite more interest by reason of their wider fields of operation and greater diversity, but it is earnestly hoped that not a few students, more particularly those from Oxford and Cambridge, will consider the claims of the Universities' Mission.

Some thirty-four students of the Church of Scotland, including six Volunteers, met in the Council Chamber, the Chairman of the Conference presiding. The Master of Polwarth bore personal testimony to the good work done in the Church of Scotland fields which he had visited, and urged that the great need was, more men. It was suggested that Volunteers might communicate with the Committee earlier in their college course, that the Committee might know when to expect definite offers. Mr. Earl Taylor, Travelling Secretary of the American Volunteer Movement, spoke on the work carried on by students in interesting the Young People's Societies in foreign missions. Some discussion followed as to what could be done in this way in Scotland.

**Church of
Scotland.**

The joint meeting of the Foreign Mission Boards of the United Presbyterian and the Free Church of Scotland met in the body of the large hall, Dr. George Robson in the chair. About 100 students were present. The Rev. J. Buchanan, Dr. Geo. Smith, C.I.E., and the Rev. J. Stevenson, Secretaries of the United Presbyterian Board, the Free Church Board and the Free Church Women's Work respectively, spoke on the needs of their societies. The United Presbyterians seemed to have the greater number of vacancies, being especially in need of teachers and theologians. In Old Calabar there is a very urgent need of more men. The Free Church was also anxious for theologians and teachers, but was well supplied with medicals. Several questions were asked and answered at the close of the speeches, some on the co-ordination of medical and theological work, drawing very interesting and useful replies from Dr. Laws, of Livingstonia.

**Free Church
and United
Presbyterian
Church of
Scotland.**

A meeting of some thirty students interested in the Missions of the English Presbyterian Church was held in

**Presbyterian
Church of
England.**

the Lecture Hall of Regent Square Church, the Rev. R. M. Thornton, D.D., in the chair. After his address, the Rev. Thomas Barclay, M.A., missionary in Formosa, said that one great aim can be found underlying all our work among the Chinese, namely, the raising up of a native ministry. He went on to speak of the power resting in the hands of missionaries, because they are practically the only Europeans who have had both the ability and the inclination to translate Western books into Chinese, and concluded by demonstrating that there is room in the mission field for each particular gift and qualification. Mrs. Barclay also addressed the meeting. Tea at the close gave an opportunity for intercourse with the Convener and the missionaries present.

**Presbyterian
Church in
Ireland.**

This meeting, held in the drawing-room of Exeter Hall, was conducted entirely by students. The Rev. William Park, Convener of the Foreign Mission Board, had been prevented by illness from attending the Conference, and the Rev. George Macfarland, who was present at the Conference as official representative, had to return to Belfast before the meeting took place. Mr. George Wilson, the secretary of the Central Committee of Irish Presbyterian Student Volunteers, gave an account of the work of that committee since its formation at Liverpool in 1896. He dealt chiefly with the missionary campaign carried on throughout the churches by means of publications and lantern lectures on the mission fields of the Church. The experience of these years had revealed the great need of increased efforts, and Mr. Wilson briefly outlined the programme of the Conference, which, it was proposed, should be held in Belfast in the autumn of 1900, for the purpose of fostering an intelligent missionary interest, and of helping to the better organisation of congregational work on behalf of missions. A discussion then took place as to ways in which students could best help in making the Conference a real success, and many valuable hints were given. At the close of this open time of questioning and suggesting, earnest appeals for more volunteers were made by Dr. Ina C. Huston, missionary-elect to Gujarat, India, and Dr. J. R. Gillespie, under nomination for Manchuria.

**Moravian
Missions.**

An invitation was given to student delegates to meet the Secretary for a talk over the work of the Moravian Church on

the mission field, and a few students availed themselves of this opportunity of learning more of the work of that Church which stands in the very forefront of missionary zeal.

A reception was held in the Board Room at the headquarters of the London Missionary Society, 14, Blomfield Street. About seventy-five delegates were present, including Miss Effie K. Price, who represented the Intercollegiate Committee of the Young Women's Christian Associations of America, and two members of the Paris Missionary Association. Missionaries from China, India, Madagascar, and other fields of the Society's labours were present, as well as various friends. The Rev. William Bolton was in the chair, and gave the students a hearty welcome. The Rev. Wardlaw Thomson also addressed the meeting. During the tea which followed students had an opportunity of conversing with the various missionaries and the members of the staff who were present. An opportunity was also afforded of visiting the Museum, which contained many interesting relics. Those present will long remember this interesting gathering, and the hearty welcome extended to them, and in future will no doubt take a still keener interest in the work of the London Missionary Society.

**London
Missionary
Society.**

The special meeting held at the Baptist Mission House in Furnival Street was well attended. Students from most of the Universities—English and Scotch, as well as from the Denominational Colleges—were present. At the first part of the meeting Mr. A. H. Baynes, the General Secretary, presided. Addresses were delivered by representatives from the three great mission fields of India, China, and Africa, as well as by Dr. Glover, Revs. J. B. Myers, and R. Wright Hay. After an interval for tea and coffee, the Conference was resumed, when questions were invited from the students; an opportunity of which they were not slow to avail themselves. In this way various important and interesting subjects came up for consideration. It was universally felt that the meeting was not only a pleasant, but a very profitable occasion.

**Baptist
Missionary
Society.**

At a reception given at the Wesleyan Mission House on the Friday afternoon of the Conference week, nearly one hundred members of the Conference attended. They were welcomed by the missionary secretaries and by several of the missionaries now in this country. Short addresses respecting

**Wesleyan
Missionary
Society.**

the work of the Society were given by the Rev. Marshall Hartley, John M. Brown (Calcutta), H. Gulliford (Mysore), R. H. Moreton (Oporto), and also by several of the delegates. The students present were from other Methodist Churches in addition to those connected with the Wesleyan Methodist Church. Refreshments at the close gave a very pleasant opportunity for conversation. It was a very instructive and successful meeting.

**Welsh
Calvinistic
Methodist
Church**

Owing to the illness of the Secretary, the Welsh Calvinistic Methodist Missionary Society was not represented at the Conference, but the students of the denomination met in the Council Chamber on Thursday, at 5 p.m., to consider how they, as students, could assist their Missionary Board. After considerable discussion, it was resolved to send a memorial to the Board, requesting them to appoint an Assistant Secretary who should gather information concerning the missionary work of the individual churches, and also endeavour to increase the missionary knowledge and interest of the churches, particularly by seeking to get every church to purchase a missionary library. The meeting promised to guarantee one-half of the salary of such Assistant Secretary for the first year. Request is also to be made that the student movement in favour of foreign missions should be represented on the Board by at least two Student Volunteers. At the close of this meeting the Volunteers present arranged to circulate information concerning the relation of the Board to missionary candidates. This, it is hoped, will secure co-operation amongst Volunteers and prevent disappointment at the conclusion of their college course.

**British Society
for the Propagation
of the Gospel among
the Jews.**

A few students met at the Office of the British Society for the Propagation of the Gospel among the Jews. Col. Griffin and the Rev. Isaac Levinson were present and gave interesting information of the work of the Society at home and abroad. All those present seemed deeply interested in the record of Gospel triumphs in the Jewish mission field.

**China Inland
Mission.**

The Sectional Meeting on behalf of the China Inland Mission was held in the East Wing of the Examination Hall, as the Mission premises are situated at some distance from Exeter Hall. Mr. Stanley Smith, one of the "Cambridge Seven," who had just returned home on furlough, spoke,

telling of the way in which the various members of that band had been led to offer themselves for missionary work in China and describing what has been accomplished by each of them out in the field. After Miss Soltau, the Secretary of the Ladies' Council, had spoken upon women's work in China, Mr. Heinrich Witt addressed the Meeting. Mr. Witt was the first Secretary of the new Student Movement in Germany, and he told something of the progress of the work amongst students in that country, and also of the way in which he had been led to associate himself with the China Inland Mission, in connection with which he was about to proceed to China. The Meeting was brought to a close by an address from Mr. Walter B. Sloan, one of the Secretaries, describing briefly the special object of the Mission and the principles on which it is conducted.

At the meeting of students interested in the E.M.M.S., held in Room 20 at Exeter Hall, Dr. Sargood Fry, Secretary and Warden, explained the working of the society and its history for the past fifty-eight years, during which time over 100 medical missionaries had proceeded from it abroad.

**Edinburgh
Medical
Missionary
Society.**

Miss Annie Butler, of the London Medical Missionary Association, explained the similar work of that association under Dr. James Maxwell, and her own interesting Children's Auxiliary in connection with it.

**Medical
Missionary
Association,
London.**

A meeting in connection with the Missionary Settlement for University Women was held in the Lower Exeter Hall, the Rev. E. A. Stuart (President, Missionary Settlement for University Women) in the chair.

**Missionary
Settlement for
University
Women.**

Miss Una Saunders, a member of the Settlement, at present at home on furlough, gave an account of the work in Bombay.

Miss Hepburn Lyall (Cape Town), Hon. Secretary, South African Branch of the Missionary Settlement for University Women, told of the enthusiastic interest in the Settlement aroused among the school and college girls of Cape Colony by Miss Cooke's visit on her way to Bombay; of the growth and extension of the Branch of Home Associates, which now numbers 164, and of the tour she had lately made among the schools, enlisting new support and deepening interest. She spoke of the very special difficulties of the work, the immense distances in travelling, and the

constant bi-linguistic complication, a certain number of the Settlement supporters being Dutch girls from Cape Colony, the Free State, and the Transvaal. She asked prayer for the South African Branch in view of the additional difficulties consequent upon the war.

Miss Skarin (Upsala University), Hon. Secretary Swedish Branch, told of the interest aroused during the past year among some of the women students in Upsala University. Some of them had known Miss Rouse—her name was familiar to them all—and they were very glad to join hands with the British students in this mission of university women. They hoped to extend the Swedish Branch to other Scandinavian Universities, and they believed it might be the means of arousing a greater and more real missionary interest among the women students.

Miss Lorimer (Edinburgh University), General Secretary, Missionary Settlement for University Women, spoke of the progress of the settlement, both in foreign work and home organisation, since the meeting at the Liverpool Conference. The Missionary Settlement for University Women has now six missionaries in the field—Misses de Sélincourt, Saunders, Boyland, Dobson, Cooke, and Rouse, and has now 635 Home Members in forty-eight colleges (not including the South African and Australian branches), and 291 Home Associates in twenty-four schools. She mentioned the need of assistance in the home organisation, and mentioned that the Committee were specially anxious to send out one, and, if possible, two new workers to India in autumn in view of impending furloughs.

**Other
Societies.**

Several students were present at the ordinary prayer meetings of the North Africa Mission and the Regions Beyond Missionary Union. The Friends' Foreign Missionary Association, and the Zenana Bible and Medical Mission were not able to arrange special meetings, but their secretaries were present at the Conference and were thus enabled to meet with any students who wished to know more of the work of these societies. For a full list of the societies officially represented see Appendix, page 583.

Appendix.

Literature and Diagram Exhibit.

Catalogue of Recently Published Missionary Books.

Selected Diagrams.

Statistics of the Conference.

Conference Executive and Secretaries.

The Literature and Diagram Exhibit.

The Literature and Diagram Exhibit proved a notable feature of the Conference. It remained open every afternoon (Tuesday excepted), and the steady stream of visitors showed how much it was appreciated. In fact, it was found necessary to open it again on the Monday, when many came to have a final inspection, after the rush of the meetings was over. Though not on such a large scale as the Educational Exhibit at Cleveland, it was a remarkably complete collection of current missionary literature, maps and diagrams.

Purpose of the Exhibit.

For the last three or four years one of the chief branches of the work of the Student Volunteer Missionary Union has been its Educational Department. It was felt that the accession of new Volunteers as well as the development of missionary interest at home depended largely on the amount of missionary knowledge among the members of our Christian Unions. With the object of systematising and extending the work of Missionary Bands and of promoting more thorough private study, an Educational Scheme was started with text books, outline studies and a proposed cycle of study. The text books, however, were not intended to take the place of other missionary books, but rather to induce further research; so that the formation of missionary libraries in each centre became an absolute necessity. The object of the Exhibit, therefore, was to bring before the eyes of the delegates a good collection of modern missionary literature, catalogued in libraries of the value of from £5 to £63. The Missionary Societies' periodicals and other publications formed a useful adjunct to the book exhibit, while the maps and diagrams showed how the mind could be reached through the eye.

The Exhibition Hall.

The exhibition hall was conveniently situated on the first floor of the Examination Hall, a fine building on the Embankment, only two or three minutes' walk from Exeter Hall. Immediately opposite the entrance was a large book-stall for the sale of B.C.C.U. and a few other selected publications. One of the two large stall-boards down the centre of the room was filled with specimens of student literature from the different movements affiliated to the World's Student Christian

Federation. On the other were to be found specimens of the periodicals and pamphlets of the leading American Missionary Boards as well as part of the exhibit of the British Societies, the rest being arranged along the North side of the long hall. Except for a free literature stall at one end, all the remaining space was taken up with the books. The walls were hung with maps and diagrams.

The scope of the exhibit is given below :—

1. Model libraries of missionary books, arranged on tables under the following heads—

**Model
Libraries.**

- A. General.
- B. Non-Christian Religions.
- C. Africa and Madagascar.
- D. America (North and South).
- E. China.
- F. India (including Burma and Ceylon).
- G. Islands of the Pacific (Japan, Formosa, Australasia and the South Sea Islands).
- H. Mohammedan Lands and the Jews.
- I. Standard Continental Works.

In the Catalogue the parallel columns shewed at a glance which books belonged to each library. The Model Libraries were made up of books in print, the great majority having been published in recent years. Some well-known missionary books were missing, but it was due to their being out of print. The books numbered in all about 350. The number could have been increased, but it was thought advisable to limit the size of the exhibit as much as possible, so that delegates might be able to examine everything carefully, a superficial inspection being of little use.

2. The periodicals, pamphlets, reports, leaflets, &c., of the Missionary Societies in Great Britain and Ireland, as well as representative specimens of those published on the Continent and in America. This part of the Exhibition was practically complete as far as the British Societies were concerned and formed quite an object lesson in itself. Mention should be made of the British and Foreign Bible Society's cases of versions of Holy Scripture, which gave a good idea of its great work "in many tongues."

**Missionary
Societies'
Publications.**

Student Literature.

3. A collection of the literature published by the Student Movement throughout the world, and more especially of Student Volunteer publications. This was one of the most attractive features in the whole Exhibition and made one realise the possibilities of the world-wide student brotherhood.

Diagrams.

4. Diagrams emphasising such facts as the need of the world, the responsibility of the British Empire, education in India, medical missions in China, the increase of Christianity, progress in Uganda, Livingstonia, Manchuria, Fuhkien and Tai-chow, the missionary spirit of the Moravian Church, missionary expenditure and so on. Some of the diagrams were beautifully executed and excited much admiration. Individual description would take too much space. By special request some have been reproduced at the end of this Report.

The interest aroused by these diagrams well repaid the time and labour expended on their production. A word is necessary about the statistics used. The figures have been made as up-to-date and accurate as possible, being based upon The Statesman's Year Book and other reliable sources. But it is so long since the last census returns were made that most estimates are at best only approximate. The careful statistics now being prepared for the Ecumenical Conference of Foreign Missions next spring, and the new century returns will before long afford more reliable data for missionary diagrams.

Missionary Maps.

5. Missionary maps lent by the Society for the Propagation of the Gospel, Church Missionary Society, London Missionary Society, China Inland Mission, United Methodist Free Churches, Free Church of Scotland, &c. Dr. Pierson's map of the World was hung under the clock in the large Exeter Hall. The China Inland Mission's big map of China looked very well in the Lecture Theatre at the Examination Hall Buildings. The rest were hung in the exhibit hall and one of the wing rooms. The india-rubber map of China attracted special attention. It was a pity that there was not more wall space available. There is nothing like studying the world in large maps.

In conclusion, may God in whose Name the Exhibit was planned and carried out, make the results permanent for His glory and the evangelisation of the world.

Catalogue of Recently Published Missionary Books.

A. General.

HISTORY AND THEORY.

Name of Book, Author and Publisher.	Libraries to cost about			
	£63 s. d.	£33 s. d.	£20 s. d.	£10 10s. s. d.
A Hundred Years of Mission. D. L. Leonard. (Funk & Wagnalls)	6 0			
A New Programme of Missions. L. D. Wishard. (Through S.V.M.U.)	1 0	1 0		
Are Foreign Missions doing any good? A. H. Arden. (E. Stock)	0 6	0 6	0 6	0 6
British Foreign Missions. R. Wardlaw Thompson and A. N. Johnson. (Blackie & Sons)	2 6			
Christian Missions and Social Progress, 2 vols. J. S. Dennis. (Oliphant)	21 0	21 0	21 0	21 0*
Christian Missions before the Reformation. F. F. Walrond. (S.P.C.K.)	2 6	2 6		
Christianity and the Progress of Man. W. D. Mackenzie. (Oliphant)	3 6	3 6	3 6	
Conquests of the Cross, 3 vols. E. Hodder. (Cassell)	27 0			
Darlington Conference on Friends' Foreign Missions, 1896. (West Newman)	5 0			
Digest of S.P.G. Records. (S.P.G.)	7 6			
Divine Enterprise of Missions. A. T. Pierson. (Hodder & Stoughton)	4 6	4 6		
Ecclesiastical Expansion of England. Bishop Barry. (Macmillan)	6 0	6 0		
Encyclopædia of Missions, 2 vols. E. Bliss. (Funk & Wagnalls)	48 0			
Expansion of the Christian Life. J. Marshall Lang. (Blackwood & Son)	5 0	5 0	5 0	
Foreign Missions after a Century. J. S. Dennis. (Oliphant)	5 0	5 0	5 0	
Foreign Missions and Home Calls. A. H. Arden. (E. Stock)	0 6	0 6	0 6	0 6
Gleanings from Many Fields. Edited by G. Cousins. (L.M.S.)	2 6			
Growth of the Kingdom of God. S. L. Gulick. (R.T.S.)	6 0	6 0	6 0	
History of the C.M.S., 3 vols. Eugene Stock. (C.M.S.)	18 0			
History of the L.M.S., 2 vols. R. Lovett. (H. Frowde)	21 0			
Medical Missions. Their Place and Power. J. Lowe. (Oliphant)	2 6			

Name of Book, Author and Publisher.	Libraries to cost about			
	£63 s. d.	£33 s. d.	£20 s. d.	£10 10s. s. d.
Methods of Mission Work. J. L. Nevius. (Morgan & Scott)	1 0			
Missionaries at Work. (C.M.S.)	2 0	2 0	2 0	
Missionaries in the Witness-box. Various (C.M.S.)	1 6			
Missionary Expansion of the Reformed Churches. J. A. Graham. (A. and C. Black)	1 6	1 6	1 6	1 6*
Modern Missions in the East. E. A. Lawrence. (Through S.V.M.U.) ..	7 6	7 6	7 6	
Moravian Missions. A. C. Thompson. (Scribner's Sons)	8 6			
Murdered Millions. G. D. Dowkontt. (Through S.V.M.U.)	0 9			
New Acts of the Apostles. A. T. Pierson. (Nisbet)	6 0	6 0		
Notes on Missionary Subjects. R. N. Cust. (Elliot Stock)	8 0			
One Hundred Years. Short History of the C.M.S. Eugene Stock. (C.M.S.)	1 0	1 0	1 0	
Primer of Modern Missions. R. Lovett. (R.T.S.)	1 0	1 0	1 0	
Protestant Missions: Their rise and early progress. A. C. Thompson. (Scribner's Sons)	7 6			
Report of the Centenary Conference of the Protestant Missions of the World, held in London, June, 1888, 2 vols. (Nisbet)	2 6	2 6	2 6	
Short History of Christian Missions. G. Smith. (T. & T. Clark)	2 6	2 6	2 6	2 6
Social Evils of the Non-Christian World. J. S. Dennis. (S.V.M.U.)	1 0	1 0	1 0	1 0
Story of the L.M.S. C. Silvester Horne. (L.M.S.)	1 0	1 0	1 0	
The Centenary Volume of the Baptist Mis- sionary Society. (B.M.S.) ..	2 0			
The Evangelisation of the World. B. Broomhall. (Morgan & Scott) ..	2 6	2 6	2 6	
The Healing of the Nations (Treatise on Medical Missions). J. Rutter Williamson. (S.V.M.U.)	2 0	2 0	2 0	2 0*
The Holy Spirit in Missions. A. J. Gordon. (Hodder & Stoughton)	3 6	3 6		
The Spiritual Expansion of the Empire. H. W. Tucker. (S.P.G.) ..	1 0	1 0	1 0	

GENERAL BIOGRAPHIES.

A Century of Missionary Martyrs. S. F. Harris. (Nisbet)	2 6			
Isaac Sharp. F. A. Budge. (Headley Bros.)	3 6	3 6		

Name of Book, Author and Publisher.	Libraries to cost about			
	£63 s. d.	£33 s. d.	£20 s. d.	£10 10s. s. d.
Lady Missionaries in Foreign Lands. E. R. Pitman. (Partridge)	1 6	1 6	1 6	
Life of S. Francis of Assisi. Paul Sabatier. (Hodder & Stoughton) <i>net</i>	9 0	9 0		
Master Missionaries in Foreign Lands. A. H. Japp. (Fisher Unwin)	3 6	3 6		
Missionary Heroines in Eastern Lands. E. R. Pitman. (Partridge)	1 6			
Modern Heroes of the Mission Field. W. P. Walsh. (Hodder & Stoughton)	2 6	2 6	2 6	2 6
Pioneers and Founders. C. M. Yonge. (Macmillan)	6 0	6 0		
The Heroic in Missions. A. R. Buckland. (Isbister)	1 6	1 6	1 6	
Twelve Pioneer Missionaries. G. Smith. (T. Nelson)	7 6	7 6	7 6	7 6

ETHNOLOGY.

Man, Past and Present. A. H. Keane.
(Cambridge University Press) 12 0

MISSIONARY ATLASES.

Church Missionary Atlas (8th edition, 1896). (C.M.S.)	15 0	15 0		
Collection of S.P.G. Maps. (S.P.G.) <i>net</i>	2 6			
Gleaner's Atlas and Key to Cycle of Prayer. (C.M.S.)	1 0			
Grundemann's Neuer Missions Atlas. (Through S.V.M.U.)	10 0	10 0	10 0	
Missionary Atlas of the United Presbyterian Church. (Foreign Missions House, Edinburgh)	0 6			

About £17 0 £7 10 £4 10 £1 15

B. Non-Christian Religions.

Beacon of Truth. Tr. by Sir W. Muir. (R.T.S.)	2 6			
Brahmanism and Hinduism. Sir M. Monier-Williams. (John Murray)	18 0			
Buddhism: A Sketch of the Life and Teaching of Gautama, the Buddha. Rhys Davids. (S.P.C.K.)	2 6	2 6	2 6	2 6
Buddhism in China. S. Beal. (S.P.C.K.)	2 6			
Buddhism: Its connection with Brahmanism and Hinduism. Sir M. Monier-Williams. (John Murray)	21 0			
Buddhism: Its History and Literature. Rhys Davids. (Putnam)	6 0	6 0		

Name of Book, Author and Publisher	Libraries to cost about			
	£63 s. d.	£33 s. d.	£20 s. d.	£10 10s. s. d.
Confucianism v. Taoism. R. K. Douglas. (S.P.C.K.)	2 6	2 6	2 6	2 6*
Hinduism. Sir M. Monier-Williams. (S.P.C.K.)	2 6	2 6	2 6	2 6*
Hinduism and its relation to Christianity. Dr. Robson. (Oliphant)	3 6	3 6		
Hinduism: Past and Present. Murray Mitchell. (R.T.S.).. .. .	4 0			
Introduction to the History of Religions. J. B. Jevons. (Methuen).. .. .	10 6	10 6		
Islam and its Founder. J. W. H. Stobart. (S.P.C.K.)	2 6	2 6	2 6	
Islam in Africa. A. P. Atterbury. (Putnam)	5 0			
Mohammed, Buddha and Christ. Marcus Dods. (Hodder & Stoughton)	3 6	3 6	3 6	3 6*
Mohammedanism: Has it any Future? C. H. Robinson. (Wells, Gardner) ..	1 6	1 6	1 6	1 6
Mahomet and Islam. Sir W. Muir. (R.T.S.)	2 6	2 6	2 6	
Non-Christian Religions of the World. Various. (R.T.S.).. .. .	2 6	2 6	2 6	2 6
Parsi, Jaina, and Sikh. D. M. Thornton. (R.T.S.)	2 0	2 0	2 0	
Primitive Religions. G. T. Bettany. (Ward, Lock)	3 6	3 6	3 6	
Religion in Japan. G. A. Cobbold. (S.P.C.K.)	2 6	2 6	2 6	
Religion of the Crescent. W. St. Clair Tisdall. (S.P.C.K.)	4 0			
Religions of the World. Principal Grant. (A. & C. Black)	1 6	1 6	1 6	1 6*
Sweet First Fruits. Sir W. Muir. (R.T.S.)	2 6			
The Apology of Al Kindy. Sir W. Muir. (S.P.C.K.)	2 6			
The Coran. Sir W. Muir. (S.P.C.K.) ..	2 6			
The Great Indian Religions. G. T. Bettany. (Ward, Lock)	2 6	2 6	2 6	
Vedic India. Ragozin. (Fisher Unwin) ..	5 0	5 0		
About				
	£6 0	£2 15	£1 10	15/-

C. Africa and Madagascar.

GENERAL.

Africa Waiting. D. M. Thornton. (S.V.M.U.)	2 6	2 6	2 6	2 6*
The Development of Africa. A. Silva White. (G. Philip & Son)	7 6	7 6	7 6	

NORTH AFRICA.

Hausaland. C. H. Robinson. (Sampson Low)	2 6	2 6	2 6	2 6
Pioneering in Morocco. Dr. R. Kerr. (Allenson)	2 0	2 0	2 0	2 0*

EAST AND CENTRAL AFRICA.

Name of Book, Author and Publisher.	Libraries to cost about			
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†25 per cent. discount.

*The Asterisks in the fourth column of figures denote books recommended for a £5 library.

Diagrams.



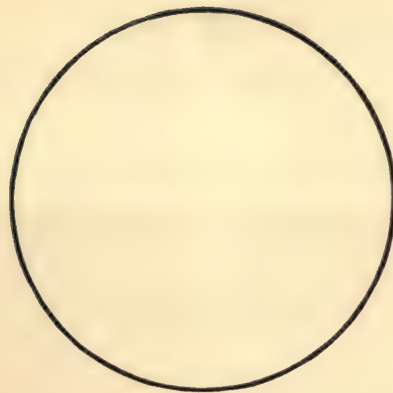
THE CHRISTIANISATION OF THE WORLD.



1800.



1900.



WHEN P

The Proportion of Professing Christians (white) to the rest of the World.

**THE BRITISH EMPIRE.
OUR RESPONSIBILITY.**

THE QUEEN'S SUBJECTS IN 1837.



130 Millions.

THE QUEEN'S SUBJECTS IN 1900.

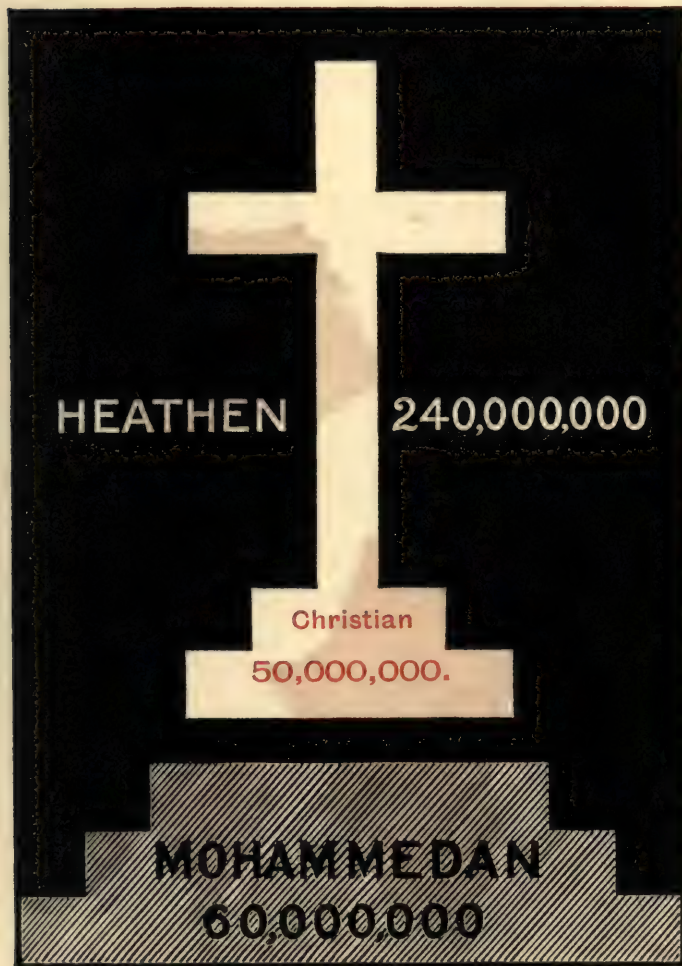


350 Millions.

**"To whomsoever much is given, of him shall
much be required."**

THE BRITISH EMPIRE—OUR DUTY.

Only one-seventh of the Queen's subjects are even nominally Christians.



These brethren to their brethren call,
And by the Love that loved them all,
And by the whole world's Life they cry--
"O ye that live, behold, we die!"

COMPARATIVE AREAS.

British Isles.

Chinese Empire.

Africa.

Indian Empire.

British Isles.

Chinese Empire.

Africa.

Indian Empire.

COMPARATIVE POPULATIONS.

United Kingdom,
40,000,000.



Chinese Empire,
400,000,000.



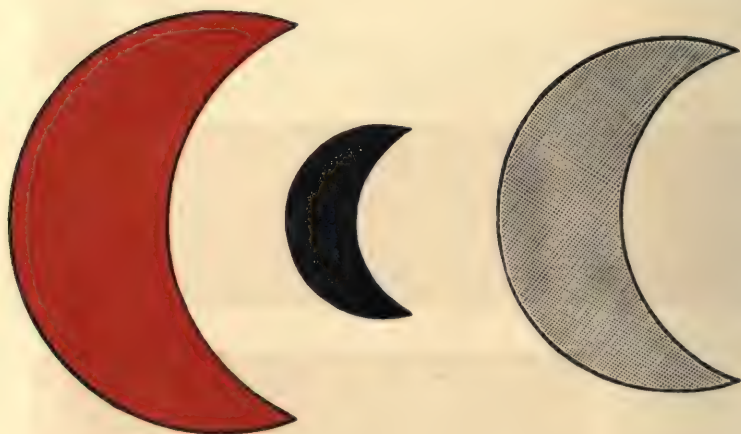
Indian
Empire,
300,000,000.



Africa,
140,000,000.



THE MOHAMMEDAN WORLD OF TO-DAY.

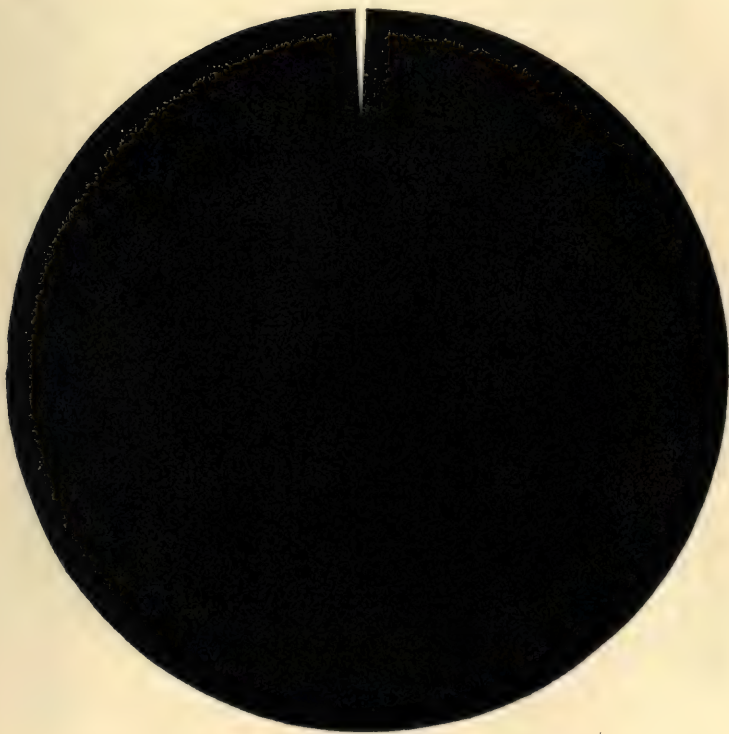


Red—Under Christian rule 105,000,000

Black—Under Turkish rule 25,000,000

Grey—Under other rule 70,000,000

THE WEDGE.

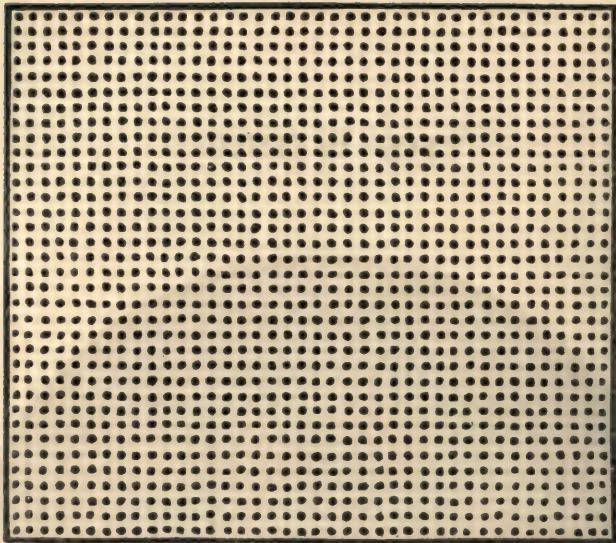


There are 5,000,000 Native Converts. Their proportion to the Heathen World is represented by the White Wedge.

MEDICAL MISSIONS IN CHINA.



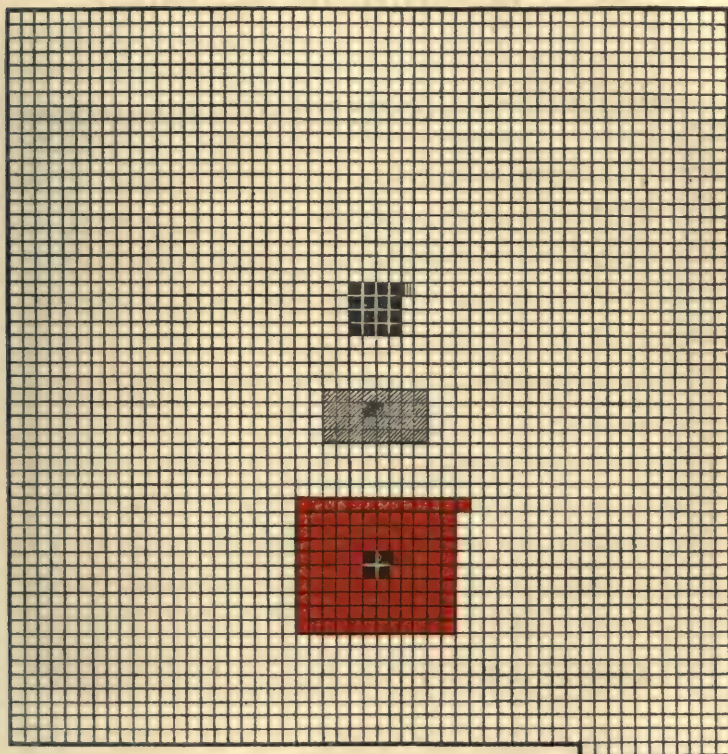
One Medical Missionary among 2,000,000 people
in China.



1,400 Medical Men among 2,000,000 people
in Great Britain.

EDUCATION IN INDIA.

By 1891 Census.



RED—those who can read and write.

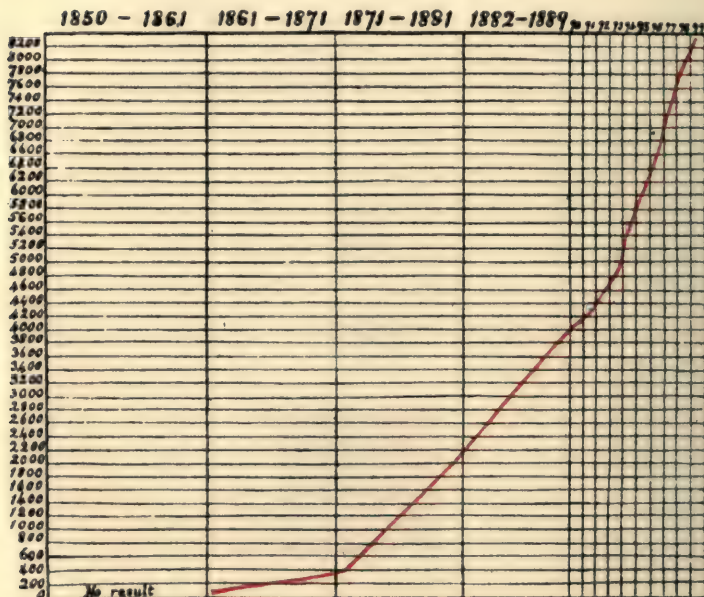
GREY—those who are under instruction.

WHITE—the vast mass of illiterate persons.

The BLACK portion represents the Christians
in each section.

Each square—100,000 persons.

C.M.S. MISSION IN FUHKIEN.

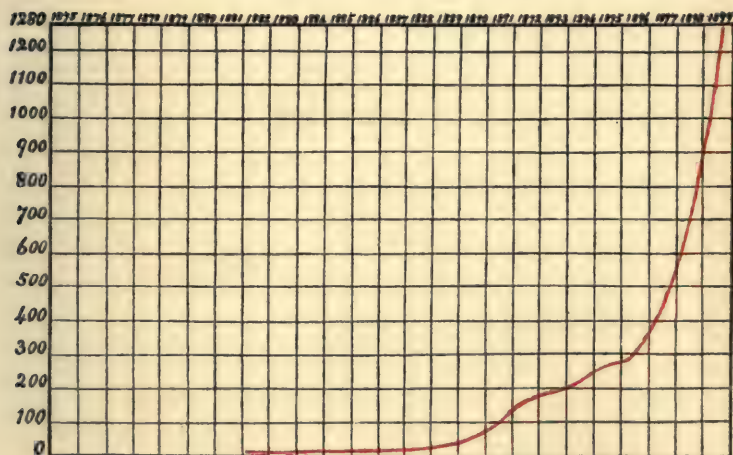


The red line shows the increase in the number of baptised Christians.

1895 was the year of the Ku-cheng Massacre.

"This is the Lord's doing; it is marvellous in our eyes."

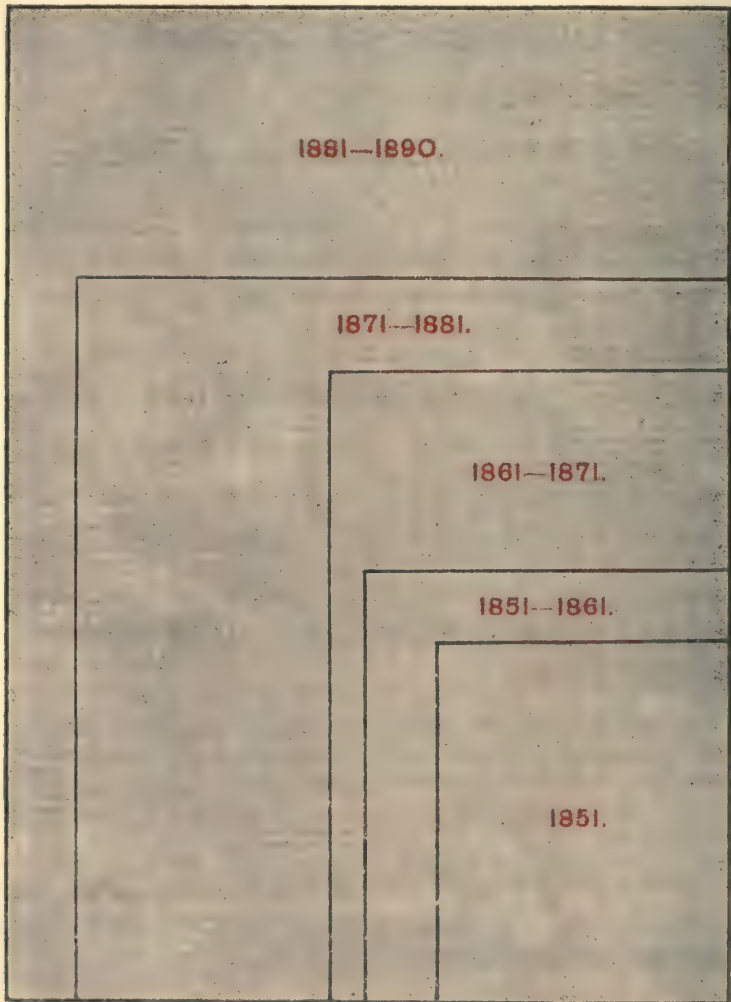
LIVINGSTONIA MISSION OF THE FREE CHURCH OF SCOTLAND IN BRITISH CENTRAL AFRICA.



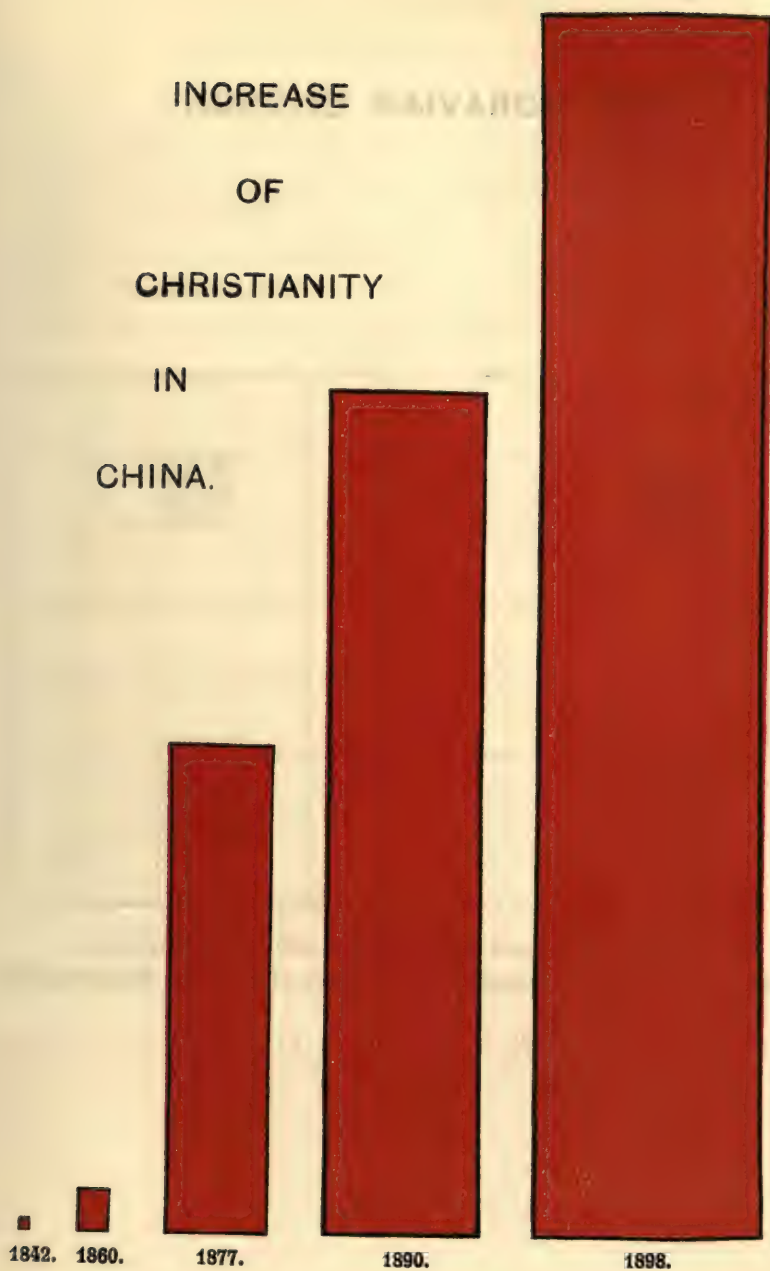
The red line shows the increase in the number of baptised Christian adults up to May, 1899.

“God giveth the increase.”

INCREASE OF CHRISTIANITY IN INDIA.

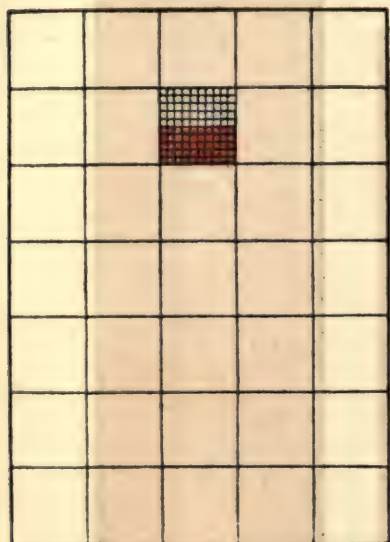


INCREASE
OF
CHRISTIANITY
IN
CHINA.

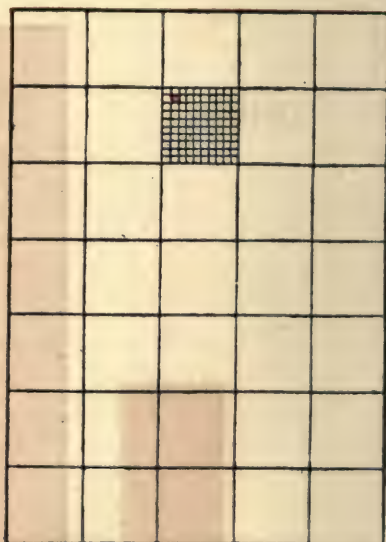


THE MORAVIAN CHURCH.

IN THE MORAVIAN CHURCH
50 out of every 3,500
 communicants
 ARE FOREIGN MISSIONARIES.



IN THE OTHER REFORMED
 CHURCHES
 of the world 1 out of every
 3,500 communicants
 IS A FOREIGN MISSIONARY.



The whole block in each case represents 3,500 communicants.
 The Red in each case represents proportion of Foreign Missionaries.

CONVERTS OF MORAVIAN MISSIONS number nearly THREE
 TIMES as many as COMMUNICANT MEMBERS of the
 PARENT CHURCH.

THE POSSIBILITIES OF PERSONAL WORK.

If there were only one Christian in the world, and he worked for a year and won a friend to Christ, and those two continued to win each year another, and every man thus brought into the Kingdom led another every year, in thirty-one years every person in the World would be won for Christ.

At end of 1st year	..	..	..	..	Christians	2
2nd	..	..	..	..	"	4
3rd	..	..	..	..	"	8
4th	..	..	..	..	"	16
5th	..	..	..	..	"	32
6th	..	..	..	..	"	64
7th	..	..	..	..	"	128
8th	..	..	..	..	"	256
9th	..	..	..	..	"	512
10th	..	..	..	..	"	1,024
11th	..	..	..	..	"	2,048
12th	..	..	..	..	"	4,096
13th	..	..	..	..	"	8,192
14th	..	..	..	..	"	16,384
15th	..	..	..	..	"	32,768
16th	..	..	..	..	"	65,536
17th	..	..	..	..	"	131,072
18th	..	..	..	..	"	262,144
19th	..	..	..	..	"	524,288
20th	..	..	..	..	"	1,048,576
21st	..	..	..	..	"	2,097,152
22nd	..	..	..	..	"	4,194,304
23rd	..	..	..	..	"	8,388,608
24th	..	..	..	..	"	16,777,216
25th	..	..	..	..	"	33,554,432
26th	..	..	..	..	"	67,108,864
27th	..	..	..	..	"	134,217,728
28th	..	..	..	..	"	268,435,456
29th	..	..	..	..	"	536,870,912
30th	..	..	..	..	"	1,073,741,824
31st	..	..	..	..	"	2,147,483,648

Statistics of the Conference.

Classification of Delegates.

	Men.	Women.	Total
Students present	879	432	1,311
Principals, Professors, Tutors, and Teachers ..	36	11	47
Speakers, Missionaries and Representatives of Societies	164	74	238
Unclassified	—	23	23
	<u>1,079</u>	<u>510</u>	<u>1,619</u>

	Men.	Women.	Total.
Student Volunteers	233	100	333

British Universities and Colleges represented.

England.

	Men	Women	Total		Men	Women	Total
BIRKENHEAD ..	1	—	1	CANTERBURY ..	—	1	1
St. Aidan's ..	1	—	1	School of Art ..	—	1	1
BIRMINGHAM ..	10	10	20	CHELTENHAM ..	6	19	25
Handsworth ..	4	—	4	Ladies' ..	—	5	5
Mason ..	6	9	15	St. Mary's..	—	14	14
School of Art ..	—	1	1	St. Paul's ..	6	—	6
BRADFORD ..	3	—	3	DARLINGTON ..	—	1	1
United ..	3	—	3	Training ..	—	1	1
BRISTOL ..	7	—	7	DERBY ..	—	1	1
Baptist ..	3	—	3	Training ..	—	1	1
University ..	4	—	4	DURHAM ..	3	—	3
CAMBRIDGE ..	120	38	158	Hatfield Hall ..	1	—	1
Christ's ..	9	—	9	University ..	2	—	2
Clare ..	5	—	5	EGHAM ..	—	6	6
Corpus Christi ..	3	—	3	Royal Holloway ..	—	6	6
Emmanuel ..	25	—	25	LEEDS ..	28	18	46
Girton ..	—	17	17	Headingley ..	2	—	2
Gonville & Caius ..	4	—	4	Yorkshire ..	26	18	44
Homerton ..	—	3	3	LIVERPOOL ..	5	10	15
Jesus ..	2	—	2	University ..	5	10	15
King's ..	3	—	3	LONDON ...	141	130	271
Newnham ..	—	12	12	Bedford ..	—	11	11
Non-Collegiate ..	1	—	1	Camden Road ..	—	—	—
Pembroke ..	7	—	7	School of Art ..	—	2	2
Peterhouse ..	1	—	1	Central Technical ..	8	—	8
Queen's ..	7	—	7	CharingCrossHos- ..	—	—	—
Ridley Hall ..	12	—	12	pital ..	1	—	1
Selwyn ..	2	—	2	Cheshunt ..	5	—	5
Sidney Sussex ..	4	—	4	Church Missionary ..	6	—	6
St. Catharine's ..	2	—	2	Crystal Palace En- ..	1	—	1
St. John's ..	2	—	2	gineering ..	—	—	—
Teacher's ..	—	6	6	Crystal Palace ..	—	—	—
Trinity ..	24	—	24	School of Art ..	—	1	1
Westminster ..	7	—	7				

	Men	Women	Total
LONDON—continued.			
Finsbury Technical	4	—	4
Guy's Hospital ..	12	—	12
Hackney ..	2	—	2
Hampstead Con-			
servatoire ..	—	1	1
Harley ..	1	1	2
Home & Colonial	—	5	5
King's ..	8	—	8
Livingstone ..	8	—	8
London Hospital	14	—	14
London School of			
Medicine for Wo-			
men ..	—	38	38
Maria Grey Train-			
ing ..	—	7	7
New ..	2	—	2
North Hackney			
Froebel ..	—	1	1
Pastors' ..	10	—	10
Pharmaceutical ..	—	1	1
Regent's Park ..	8	—	8
Richmond College	4	—	4
Royal College of			
Art ..	7	13	20
Royal College of			
Science ..	4	—	4
Royal Female			
School of Art ..	—	5	5
Royal Indian En-			
gineering ..	1	—	1
Royal Military A-			
cademy ..	2	—	2
Slade School of			
Art ..	—	6	6
St. Bartholomew's			
Hospital ..	9	—	9
St. George's Hos-			
pital ..	1	—	1
St. John's Hall ..	5	—	5
St. Mary's Hos-			
pital ..	4	—	4
St. Thomas' Hos-			
pital ..	6	—	6
Stockwell Training	—	1	1
University ..	6	8	14
The University of			
London ..	2	—	2
University Tu-			
torial ..	—	1	1
Westfield ..	—	21	21
West Kensington			
Froebel ..	—	4	4
Westminster			
School of Art ..	—	2	2
Whitlands Train-			
ing ..	—	1	1

	Men	Women	Total
MANCHESTER ..	8	4	12
Lancashire Inde-			
pendent ..	5	—	5
Owens ..	2	4	6
Primitive Metho-			
dist ..	1	—	1
NEWCASTLE ..	4	6	10
Durham College of			
Medicine ..	1	1	2
Durham College of			
Science ..	3	5	8
NOTTINGHAM ..	12	6	18
Baptist ..	1	—	1
Congregational ..	7	—	7
School of Art ..	1	2	3
University ..	3	4	7
OXFORD ..	56	23	79
Balliol ..	1	—	1
Christ Church ..	3	—	3
Corpus Christi ..	4	—	4
Hertford ..	3	—	3
Home Students ..	—	5	5
Jesus ..	2	—	2
Lady Margaret ..	—	1	1
Lincoln ..	1	—	1
Magdalen ..	1	—	1
Mansfield ..	5	—	5
Merton ..	5	—	5
Non-Collegiate ..	5	—	5
Oriel ..	1	—	1
Pembroke ..	2	—	2
Queen's ..	1	—	1
Somerville ..	—	16	16
St. John's ..	7	—	7
St. Kentigern's ..	—	1	1
Trinity ..	2	—	2
University ..	1	—	1
Wadham ..	4	—	4
Worcester ..	4	—	4
Wycliffe ..	4	—	4
PLYMOUTH ..	6	—	6
Western ..	6	—	6
SHEFFIELD ..	6	6	12
Ranmoor ..	2	—	2
School of Art ..	1	3	4
University ..	3	3	6
SWANLEY ..	—	3	3
Horticultural ..	—	3	3
Total ..	416	282	698

Ireland.

	Men	Women	Total
BELFAST	21	15	36
Assembly's ..	10	—	10
Queen's	9	9	18
Royal Academical Institute ..	1	—	1
School of Art ..	—	2	2
University Classes	1	2	3
Victoria	—	2	2
CORK	1	—	1
Queen's	1	—	1
DUBLIN	29	15	44
Alexandra ..	—	6	6

	Men	Women	Total
DUBLIN—continued.			
Frankfort ..	—	1	1
Metropolitan School of Art ..	—	6	6
Royal College of Science	—	1	1
Church of Ireland Training	—	1	1
Trinity	29	—	29
LONDONDERRY ..	9	4	13
Magee College ..	9	4	13
Total ..	60	34	94

Scotland.

ABERDEEN	12	3	15
Church of Scotland Training	—	2	2
Free Church ..	4	—	4
King's	2	—	2
Marischal	6	1	7
DUNDEE	3	2	5
University College	3	2	5
EDINBURGH	162	39	201
Congregational Hall	3	—	3
Moray House ..	2	3	5
Medical College for Women	—	17	17
New	28	—	28
New Veterinary ..	1	—	1
Royal College of Surgeons	4	—	4
Royal Institution..	1	—	1
School of Art ..	—	3	3

EDINBURGH—continued.			
St. George's Train- ing	—	3	3
United Presbyter- ian Hall	17	—	17
The University ..	106	13	119
GLASGOW	48	25	73
Free Church Col- lege	9	—	9
Free Church Nor- mal	3	—	3
Queen Margaret ..	—	25	25
St. Mungo's	9	—	9
The University ..	27	—	27
ST. ANDREWS ..	5	3	8
St. Mary's	2	—	2
United	3	—	3
The University ..	—	3	3
Total ..	230	72	302

Wales.

ABERYSTWYTH ..	25	19	44
University ..	25	19	44
BALA	21	—	21
Theological ..	21	—	21
BANGOR	6	7	13
Bala-Bangor ..	2	—	2
University ..	4	7	11
BRECON	4	—	4
Memorial	4	—	4

CARDIFF	9	5	14
Baptist	2	—	2
University ..	7	5	12
PONTYPRIDD ..	1	—	1
Academy	1	—	1
TALGARTH	12	—	12
Trevecca	12	—	12
Total ..	78	31	109

Foreign Universities and Colleges Represented.

[illegible]

N.B.—Above figures include students who have left college.

Several foreign Universities and Colleges were represented by students at present studying in British Colleges, e.g., Stellenbosch, South Africa; Chicago Theological Seminary, U.S.A.; Halifax Presbyterian College, Canada, etc. These students are included in the British delegation only.

Faculties.

	Number of Students.			Number of Student Volunteers.		
	Men	Women	Total	Men	Women	Total
Arts	230	172	402	40	27	67
Engineering	15	—	15	3	—	3
Fine Art	9	46	55	—	5	5
Horticulture	—	3	3	—	—	—
Law	11	1	12	1	—	1
Medicine	207	94	301	94	50	144
Military	2	—	2	—	—	—
Music	—	1	1	—	—	—
Science	34	27	61	4	3	7
Teaching	8	71	79	—	13	13
Technology	2	—	2	—	—	—
Theology	320	—	320	85	—	85
Veterinary	1	—	1	—	—	—
Not stated	40	17	57	6	2	8
	879	432	1311	233	100	333

Societies Represented.

African Methodist Episcopal Society.
 American Baptist Missionary Union.
 American Presbyterian Mission.
 Balaghat Mission, India.
 Baptist Industrial Mission.
 Baptist Missionary Society.
 Bengal Waterside Mission.
 Brazil Mission.
 British and Foreign Bible Society.
 British Society for Propagating the
 Gospel among the Jews.
 British Syrian Mission.
 Ceylon and India General Mission.
 China Inland Mission.
 Christian Literature Society for
 China.
 Church Missionary Society.
 Church of England Zenana Mission-
 ary Society.
 Church of Scotland.
 Colonial Missionary Society.
 Congo Balolo Mission.
 Dublin University Fuhkien Mission.
 Edinburgh Medical Missionary
 Society.
 Egypt Mission Band.
 Free Church of Scotland.
 Friends' Foreign Missionary
 Association.
 Indian Christian Union.
 London Medical Missionary
 Society.
 London Missionary Society.
 Methodist New Connexion Mis-
 sionary Society.

Mildmay Mission to the Jews.
 Mission to Lepers.
 Missionary Leaves Association.
 Missionary Settlement for Uni-
 versity Women.
 Moravian Missionary Society.
 North Africa Mission.
 Presbyterian Church of England.
 Presbyterian Church of Ireland.
 Primitive Methodist Missionary
 Society.
 Regions Beyond Missionary Union.
 Religious Tract Society.
 Society for Promoting Christianity
 among the Jews.
 South Africa General Mission.
 South American Missionary Society.
 Swedish Missionary Union.
 United Methodist Free Churches.
 United Presbyterian Church of
 Scotland.
 Universities' Mission to Central
 Africa.
 Wesleyan Missionary Society.
 World's Young Women's Christian
 Association.
 Young Christians' Missionary Union
 Young Men's Christian Association.
 Young People's Society of Chris-
 tian Endeavour.
 Young Women's Christian Associ-
 ation.
 Zenana Bible and Medical Mission.

Conference Executive and Secretaries.

- H. C. Duncan, Edinburgh University (*Chairman of Conference*).
 Garden Blaikie, Westminster College, Cambridge.
 A. G. Fraser, Trinity College, Oxford.

General Secretary.

Tissington Tatlow, Trinity College, Dublin.

Assistant Secretary.

Loftus E. Wigram, Trinity College, Cambridge.

Heads of Departments.

BRITISH DELEGATIONS (Blue Badge).

- S. F. Hawkes, Wadham College, Oxford.
 H. T. Holland, Edinburgh University.
 H. W. Oldham, Central Technical College, London.
 H. V. Taylor, Assembly's College, Belfast.
 H. H. Weir, St. Bartholomew's Hospital, London.
 Miss A. R. Robson, Queen Margaret College, Glasgow.
 Miss G. M. Wilson, Girton College, Cambridge.

FOREIGN DELEGATIONS (Red Badge).

- G. H. Moule, Clare College and Ridley Hall, Cambridge.
 Malcolm Spencer, Corpus Christi College, Oxford.
 C. A. Werner, King's College, Cambridge.
 Miss Mary Findlay, Yorkshire College, Leeds.
 Miss Ruth Wilson, Medical College, Edinburgh.

LITERATURE (Yellow Badge).

- G. H. Moule, Clare College and Ridley Hall, Cambridge.

MAPS AND DIAGRAMS (Yellow Badge).

- Miss J. Mothersole, Slade School of Art, London.

RAILWAY ARRANGEMENTS (White Badge).

- Cyril Heywood, Durham University.

STEWARDS (White Badge).

- J. A. Percival Barnes, St. Bartholomew's Hospital, London.

ORGANIST.

- E. J. Bellerby, Mus. Doc.

REPORT.

- Miss Lilian Stevenson, Slade School of Art, London.

SPEAKERS' SECRETARIES.

- H. T. Holland, Edinburgh University.
 Miss A. M. Wynne Willson, Somerville College, Oxford.

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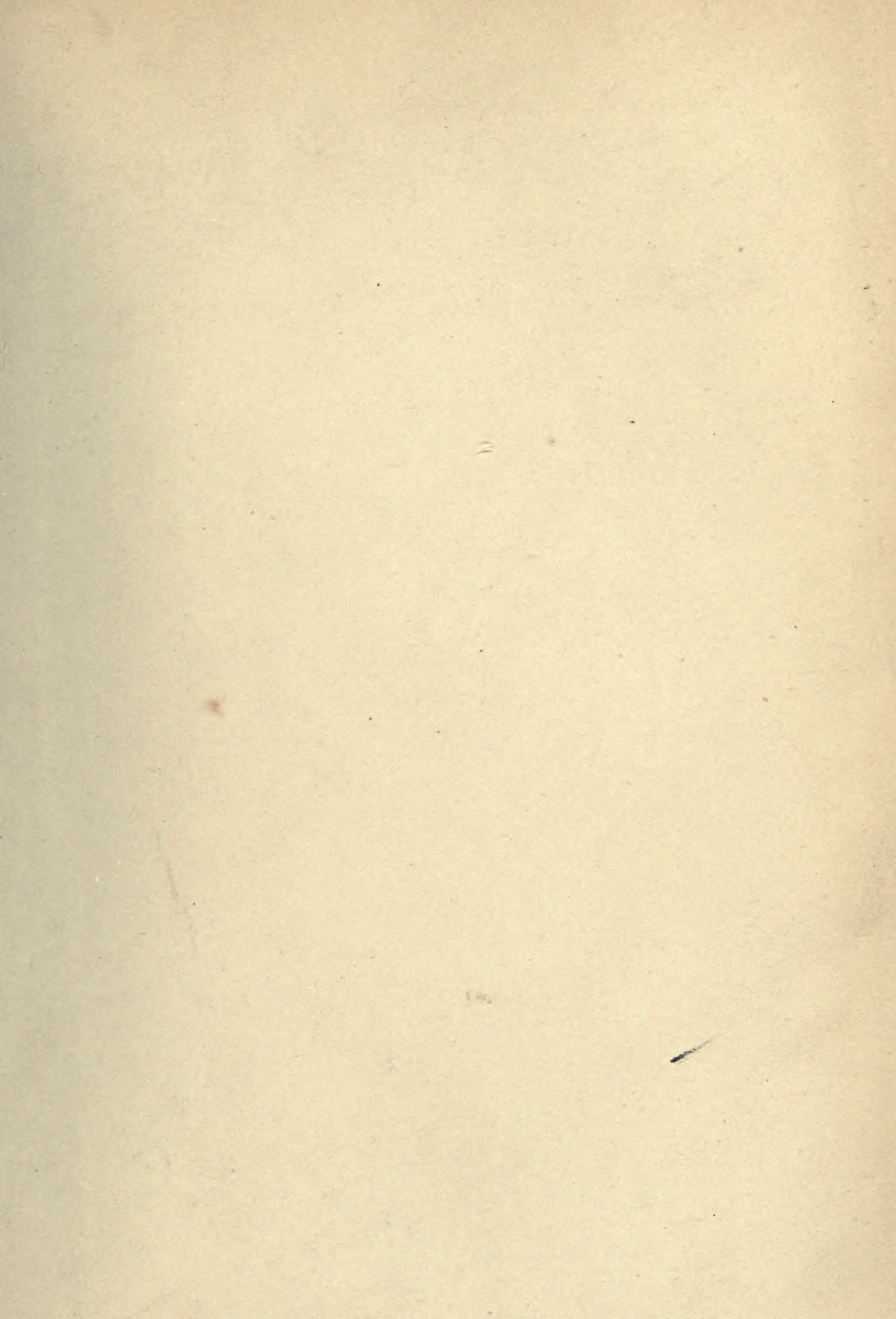
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